

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

VOL. XXXIII.—NEW SERIES, No. 1404.

LONDON: WEDNESDAY, OCTOBER 16, 1872.

PRICE { UNSTAMPED.....5d.
STAMPED5d.

CONTENTS.

ECCLESIASTICAL AFFAIRS:	
More than Ready	1045
The Church Congress	1045
Ecclesiastical Notes	1046
The Work of the Leeds Church Congress	1047
THE DISESTABLISHMENT MOVEMENT:	
Meeting at Bradford	1048
Mr. Jacob Bright, M.P., on Disestablishment	1049
RELIGIOUS AND DENOMINATIONAL NEWS:	
The Baptist Union at Manchester	1050
The Congregational Union at Nottingham	1054
LEADING ARTICLES:	
Summary	1056
Prince Napoleon's Expulsion	1056
The London School Board in Difficulties	1057
Canon Girdlestone on the Church in the Rural Districts	1057
How it Strikes a Stranger	1058
CORRESPONDENCE:	
Mr. Swayne on Disestablishment and Concurrent Endowment	1059
The Traffic in Livings	1059
OBITUARY:	
Death of the Rev. J. S. Wardlaw, D.D.	1059
Missionary Papers	1060
LITERATURE:	
The Physics of Prayer	1061
Popular Preaching	1061
Brief Notices	1062
Notanda	1062
Epitome of News	1063
Births, Marriages, and Deaths	1063
Bank of England	1063
Markets	1063
Advertisements	1064

Ecclesiastical Affairs.

MORE THAN READY.

THE meetings at Manchester and at Bradford in furtherance of the policy of disestablishment may be regarded as the earliest echoes of the Birmingham Conference. They may have been convened under different auspices, but both reflected the same spirit. So far as the great provincial centres are concerned, evidently there is no lack of interest in the question. Since it was introduced to the House of Commons in May, 1871, it has ceased to present the form of a controversy, and has assumed that of a political movement. As once it chiefly addressed itself to the intellect, so now it mainly addresses itself to the will. It has taken its place among the political forces of the age, and is already demanding a kind of practical response which, whatever it may be, will, of necessity, largely modify the relative position of political parties. The time for discussing it as a speculative matter of logic is gone by. Men are beginning to watch the impression it is making on popular constituencies. Great public meetings, it must be admitted, cannot be relied on as indicating with certainty what will be the result of a Parliamentary election. Under the ballot, there is some reason for anticipating a closer correspondence than there has been previously between the spirit and the decisions of popular gatherings, and the register of votes at the poll-booth. At any rate, the friends of religious equality do not show the least consciousness of having been put down. They are not only ready to face odds in behalf of their principle—they are "more than ready." They think they have had discussion enough. They pant for action. They would fain storm the Redan. They despise the dangers of defeat. They have, and are anxious to show, "the courage of their convictions." With a little more experience, it may be said of them, as the Duke of Wellington said of his Peninsular troops, "They are qualified to go anywhere, and to do anything."

Of the Manchester meeting in the Free Trade Hall, the reports of the local press corroborate those which have reached us from private sources. It was, we are informed, a very significant demonstration. If we had no other means of judging than those supplied to us by the speech of the chairman, Jacob Bright, Esq., one of the members for the city, and by the

manner in which it was received by the audience, we should possess ample materials for forming a favourable opinion of the spirit of the meeting. And Manchester will probably speak some day with stern political determination, as well as with popular enthusiasm. But of the Bradford meeting we can speak from personal observation. There is, assuredly, no discouragement there. The adherents of the policy of disestablishment have not allowed large adverse majorities in the House of Commons to damp their enthusiasm, much less to cow their spirit. They assembled in St. George's Hall, on Thursday last, in larger numbers than ever before on this particular question. They exhibited the soberest, and at the same time the profoundest, interest in it. They evinced no disposition to shrink from any course which the solid progress of the movement for religious equality may render advisable. They were not troubled with apprehensions, either born of their own fears, or excited by menaces from without. They have fought hard battles. They have borne heavy blows. But the sharp discipline they have passed through has only served to season, and has had no power to depress, them.

The special feature of these meetings, however, to which we desire to invite attention, was the eagerness exhibited by each of them to drag the question of disestablishment to the forefront of the next great electoral battle. Whether the floating purpose that the thing shall be done in every contest be strategically wise, or unwise, we shall not stay to discuss, nor do we count it seriously important whichever way it may be settled, so far at least as immediate results will be thereby affected. We are quite sure that the Conservatives mean to fight upon that line, and that whatever gain they can secure to their party by these tactics, they will not be induced by any moderation of their political opponents to forego. Of course, if the least hope could be indulged of winning the next general election for the disestablishment of the English and Scotch Churches, it would be a mistake not to venture at almost any hazard upon a resolute, aggressive movement along the whole line—nor is it, as we have already intimated, by any means sure that the direct product of such a movement might not equal, or even exceed, that of a campaign less audacious in its plan. But there are very few men, indeed, qualified to form a fair estimate of the probabilities of the case, who believe that the question of religious equality, as understood by hearty Liberationists, will be likely to command an electoral majority within another year or two—and, unless that estimate be much under the mark, some force must be held in reserve with a view to turn defeat into victory at the close of the proximate Parliament. There is plenty of room to win all the practical advantages possible at the next general election, without purposely and ostentatiously driving over the less advanced of our political associates into the arms of our foes. On this question, they have some claim upon the consideration and patience of their more forward companions in arms. They may plead, with some show of reason, for sufficient time to come up with that wing of the army which has placed itself in the van, and which is intent upon doing its best to reap the fruits of its position. Some indulgence, we do not doubt, will be extended to them. But the attitude taken by the great public meetings to which we have referred, was such

as might well impress a warning upon those who lag behind. Reasonable allowance will be made for them, but, in critical places and moments, they will not be suffered to defer or to neutralise decisive action. "We shall wait a bit for you, if you are coming," is the true interpretation of what the advanced Liberals are addressing to the Moderates by their proceedings—"but if you show no intention of overtaking us, we shall march on without you."

THE CHURCH CONGRESS.

WE can imagine circumstances under which meetings like those held last week in Leeds might well be a subject for hearty congratulation, which, if not unmingled with criticism, would yet be unrestrained by any suspicion of hollowiness or feeling of incongruity. That men of learning, leisure, and wealth, titled nobles and humble spiritual labourers, former counsellors of the throne and great State officers, should meet together with thousands of their fellow Christians to take counsel for the extension of the Divine Kingdom and its deeper establishment in human hearts, is an event of which we should be the last to deny the interest and importance. Take, for instance, the paper contributed by the retiring Lord Chancellor, and read by his nephew, the Rev. Mr. Wood. There is surely something touching and beautiful in the fact that a man, who to the highest judicial duties adds the cares of a mighty State, should find time not only for what too many superfine young men regard as the drudgery of the Sunday-school, but also for thoughtful consideration of possible improvements in this pre-eminently Christian institution. We are not given to the worship of titles or official dignities; but we cannot think that the heart of the nation can be far wrong while the highest and lowliest meet as brothers in the sacred work of tending the lambs of Christ's flock. If all the words uttered last week, so often beautiful and true, had been the utterance of a free Christian life capable of adapting its external organisation to proved necessities, a life independent of State bondage, and strong only in "the faith that worketh by love," our admiration and sympathy might have outweighed all differences of opinion. But there is another side to the picture, and one which it is our imperious duty to point out.

Think only of the inconsistencies of the whole position, which no fair speech and no liberality of sentiment could hide. One speaker maintained, amidst much applause, that no distinction of Church and State is tenable, except that which makes them different aspects of one and the same society. The whole nation is the State, and the whole nation is the Church. What then are we to think of the standing rule of the proceedings which denied an audience to any one unless he was a professed member of the predominant sect? Is not this an instance of the patent inconsistency with which Churchmen, especially of the broader school, endeavour to reconcile a spiritual Catholicity with all the privileges of a protected and exclusive church? Our contemporary, the *Spectator*, as usual, is delighted with the empty and unmeaning verbiage which makes us "Nonconforming members of the National Church." With much complacency, referring to Mr. Walter's "really able speech on the various false conceptions of Church and State," he reiterates once more the foolish conceit that "in a Christian country Dissenters cannot help belonging to both Church and State." Why then should we be excluded from taking part in a Church Congress? The truth is, such talk is a mere hypocrisy, which stands confessed whenever the opportunity arises for practically acting it out. So close and narrow was the application of the test, that when poor Mr. Potter, alarmed at what he conceived to be Romanising doctrine, rose to speak

"as a member of the Protestant Reformed Church of England," the Bishop of Winchester, wincing at the sound, demanded to know whether Mr. Potter was a member of "the Church of England. Mr. Potter, we presume, at least if we may judge by his name, showed no token of being an alien to the Commonwealth of England." But a Protestant reformer, it would appear, is, in the eyes of the Bishop of Winchester, very likely to turn out an alien to the Commonwealth of Israel. When such is the rule, and such the practice of Church Congresses, no superfluity of charity shall prevent our characterising wide-mouthed talk about the identity of Church and State as sheer and unmitigated "Bunkum."

Again, let us remember certain obvious and most vital characteristics of the nation, of whose religious life this Episcopalian sect presumes to consider itself the embodiment. No population in the world has faced the future with wiser or more candid daring. That the English race is conservative is most true; conservative of all the acquired treasures of experience, and of all the still vital forces of the past. But no people have been more intolerant of a fixity of form which would obscure the wider outlook of a larger knowledge, or cramp the growing energies of a higher life. Since the passing of the Reform Bill which first brought the whole nation to the front, we may add that no population has been more impatient of professions without reality, or of pretences which can only gratify blind prejudice. The records of legislation for the last forty years are the story of a continuous effort to adapt the forms of the national life to the development of the freer energies of the future. But when we turn to the Church which is said to be only another aspect of this very State, what do we find? It is as if some creature had been discovered, one half of which throbs with growing life, while the other is hardened into the unchanging stability of a fossil. For what says the Marquis of Salisbury amid cheers, and renewed cheers, and cheers again reiterated? "We have a set of formularies which for all practical purposes we may take as unchangeable. There they are. The State cannot change them without the consent of the Church. The Church, you may depend upon it, is much too divided ever to consent to change them." And so, in the opinion of the Marquis of Salisbury, and not less in the opinion of his applauders, the religious life of a race politically the most progressive on the face of the earth, is held fast for ever in forms decreed, not by Christ or His Apostles, not by any inspired authority, but by the priestly flatterers of an ancient despotism, and by some of the most slavish Parliaments that have disgraced our constitutional history. To no purpose shall we be told that the formularies are of no consequence; that the life of the Church develops itself in spite of them. When we remember the Divine truths which these formularies are supposed solemnly to set forth; when we call to mind the awful sanctions to which they appeal; and when we learn that scope is to be found for the boasted intellectual progress of the times, by the nibbling ingenuity with which discordant Church sects can creep through the holes they gnaw in sacred language intended to bind them fast for ever; we are shocked at the indifference to "God's great gift of speech abused" which enables men, whom we would fain reverence and love, to congratulate themselves on the licence which they call liberty. No; the legitimate and healthful development of the national religious life by means of an Established Church has come to a dead lock. The reduction to legal fictions of forms which are supposed to profess loyalty to truth is indeed possible. The release of young consciences from any foolish scruples about the sacredness of words is but too easily accomplished by the example of inured veterans. But if "Broad" Churchmen suppose that this is a process which can long be endured by the conscience of the nation, they do foul wrong to that national spiritual life which they presume to represent. If, as Lord Salisbury would seem to hint, the only alternative lies between a continuance of this demoralisation and the disintegration of a Church only held together by its legal position, we have too much faith in the Christianity of our country to doubt what the issue must be.

Under the pressure upon our columns this week, we are unable to notice many suggestive features which characterised the sittings of the Congress. In the discussion on "The Relation of the Church to the State and to Nonconformists," we cannot fail to notice that the latter branch of the subject received but scant attention. Mr. Samuel Morley was indeed twice alluded to with gratitude as "a distinguished Nonconformist who yearned for Christian Union." Colonel Akroyd dwelt with satisfaction upon the memory that "his own

father, though a Dissenter, willingly accepted the office of churchwarden of the old parish church in Halifax, and had faithfully attended its services." The Roman Catholics, we find, were exonerated by Mr. Walter from the reproach of Dissent; and Sir John Pakington expressed a desire to "regard his Nonconformist brethren with respect and gratitude," and when we have said this, we have really said all that the Church Congress had to offer on what its members must have felt in their hearts to be for them the "burning question" of the day. Do they for one moment think that amiable platitudes like these are likely to help the solution of State-Church perplexities? Are men who actually provide considerably more than half of the means for worship existing in England and Wales, while they see national property devoted to the objects of a single sect, to be bowed out of controversy by feeble compliments of "respect and gratitude?" Why did not some one get up, and grappling with the actual facts, explain how it can be consistent with candour or common-sense to treat a minority of God's worshippers as the one only Church of the land?

The Bishop of Winchester spoke words of warmth and eloquence on the death of Bishop Gray. He enlarged with earnestness on the reflux of spiritual energy which rewards the sacrifices involved in missionary enterprise. He magnified the virtues of martyrdom—when it was practised in distant lands. But he seemed to have no sense of the satire he was uttering on the deadening influences of State patronage and stately luxury at home. Whether Bishop Gray was right or wrong in the special course of action which doubtless roused the speaker's enthusiasm, it is not for us to decide. But of one thing we are certain; that the Bishop of Winchester will have no chance of imitating him, except on condition of disestablishment and disendowment. The vivifying influences of the missionary spirit may be felt always by Free Churches which live on the voluntary sacrifices of their members. And though the Bishop of Winchester may not know it, there is a martyrdom possible at home, in valiant unprotected conflict against prejudice and sin, an heroic joy denied to all ministers of truth, except just in so far as they are excluded from the alluring but enslaving sweets of State patronage and control.

ECCLESIASTICAL NOTES.

THE autumnal session of the Baptist Union at Manchester has been attended in very large numbers and some extremely important questions have been discussed. As the leaders in modern missionary enterprise, and as the first Protestant missionaries to India, it was natural that missionary prospects in India should occupy a prominent place at such a meeting. Dr. Underhill read an extremely able paper on this subject, the principles of which, as will readily be seen, are applicable to all missionary enterprise. His vindication of the success of Christian missions was triumphant. We think, however, that in referring to home difficulties Dr. Underhill expressed himself perhaps a little too strongly when he said that the daily press of this country was "decidedly unfavourable to missionary enterprise." He added, "No daily paper cares to insert in its columns anything of spiritual interest to the Church of God." This is not altogether correct, but it is extremely suggestive that so many columns of our daily contemporaries should be occupied with sporting news and so few with anything relating to religion. The discussion which followed Dr. Underhill's paper, and the public missionary meeting were encouraging. Those who evidently knew most of the subject had the most confidence and the most faith, as, in proportion to our knowledge, we all have. The soil is breaking up, but, as Dr. Underhill said, it has been hardening for centuries, and cannot be broken up in a day. Why, we should say that, taking everything into consideration, the Gospel has had, as it is, proportionately more success in India than it has had in England, notwithstanding that we have had two State Churches, a Roman Catholic, and a Protestant to "help it."

But we are somewhat ahead of time, and have almost forgotten the opening address of Dr. Thomas, of Pontypool, one of whose chief subjects—a welcome one—was the influence of the Union in softening down internal asperities, as well as in conciliating public opinion. Dr. Angus's statements regarding the progress made by the denominations were remarkable; but, taking a leap to the later proceedings, it would seem, from Mr. Spurgeon's speech, that, in common with the Wesleyan body, the progress of the denomination has received a temporary check. It is impossible,

however, to argue from the late experience of a year or two. Cycles are the only standards of measurement.

On ecclesiastical questions generally the Baptists are invariably in advance of other denominations. Hence the debate, preceded by the remarkable speech of Mr. Kirtland, on Irish education, and, what we are especially glad to see, the appointment of a deputation to the Prime Minister upon the subject. The discussion on "Arbitration," as a mode of settling all denominational difficulties, gave rise, as was expected, to a debate in which considerable differences of opinion were expressed. It is, at first sight, a difficult subject; but have not the Society of Friends already solved it, and solved it satisfactorily? Mr. Stevel's paper on education was what might have been expected from a veteran who, for some forty years, has been fighting the voluntary battle upon this question. We are glad to see, after this, the testimony of the American deputation regarding the sympathy of the Baptists of America with the efforts of Anti-State-Churchmen in this country.

One is always inclined to ask, with regard to these meetings, as indeed, with regard to all that is read or done, what is, or what seems to be, the practical effect? No one can read the proceedings of the Baptist Union and hesitate for an answer. We have given to us a stimulus—an enlightened stimulus—to missionary enterprise; we have a direct effort made in the direction of internal harmony; we have a broad principle laid down in regard to the relation of the State to religious education, and practical action taken, and, in our own enterprise as Nonconformists, we have a gratifying expression of sympathy from those whose sympathies, above all others, we most value. This, as it strikes us, is, as regards public affairs, the practical outcome of the recent meeting.

We are not able to discuss, in detail, the proceedings of the Congregational Union, which met yesterday at Nottingham, the Chairman's address only, up to the time of our writing, having reached us. Dr. Kennedy's address was of an elaborate character, characterised by scholarship of matter, breadth of treatment, and culture of style. Dr. Kennedy was especially happy and novel in his remarks on the Constitutional Character of English Nonconformity; his treatment of the State-Church question was fresh and bold; his criticism on the Bennett judgment striking; and his vindication of the Catholicity of Congregationalism extremely effective. But Dr. Kennedy made one slip at which we are surprised. He referred to the Congregationalists of New England as persecutors. Does he not know that it was not the Congregationalists, but the "Puritans," who were the persecutors? This matter has long ago been explained, and we should have thought that the explanation would at least have penetrated the study of the Bishop of Stepney.

By-the-by, recurring to the education question, once more brought to the front at the Baptist Union, and to be a characteristic feature of the proceedings at the Congregational Union, we lately hit upon a passage—and there are scores of such if one chose to hunt them up—which shows that the position taken by the Nonconformists at the present time is not a new one, but was long ago anticipated. In an article in the *Eclectic Review* for 1851, on "Rival Educational Prospects," and dealing with the plans of the National Public School Association and the Secular Educational Association, we find this passage regarding what was then known as Canon Richson's scheme, which did not differ much from that recently adopted:—

Of course, no congregation of Dissenters, acting on the voluntary principle, and giving any religious instruction in its schools, could receive money for them from the borough rate. They would be compelled to pay a new rate far more oppressive than the Church rate, and to contribute to the teaching of the doctrines of the Church catechism, of the Roman Catholics, of the Wesleyan catechism, of Swedenborgians, possibly of Unitarians, in a hundred different schools. It is, therefore, obvious that the effect of this plan on Dissenters would be in the highest degree unjust and oppressive. It would tax them against their consciences, and at the same time destroy their schools; and the only alternative would be one far more malignant. So certain are these effects, that, if the objects of the authors of this bill had been to punish the Dissenters, or to drive them from their principles, a deeper or more effectual scheme could not have been devised for the purpose.

A friend, writing from Stratford-on-Avon, sends to us the following letters *apropos* to an invitation to dinner recently sent by the Mayor to two High-Church clergymen in the neighbourhood:—

Wilmcote, Oct. 3, 1872.

Mr. Mayor,—We beg to thank you for your very kind invitation to dinner at the Town Hall on the 16th inst. We trust, however, that you will not think it a liberty if, before accepting the invitation, we venture to inquire whether the "ministers of all denominations" will be

included in the same toast with the bishop and clergy. We make this inquiry because we understand that this has been the previous custom.—We remain, Mr. Mayor, yours very faithfully,

J. W. DOVER.
H. E. LOWE.

The Worshipful the Mayor of Stratford.

Wilmcote, Oct. 7, 1872.

Mr. Mayor,—With many thanks for your courteous reply, we much regret that we are unable to accept the invitation.—We remain, Mr. Mayor, yours very truly,
J. W. DOVER.
H. E. LOWE.

The Worshipful the Mayor of Stratford.

So the two clergymen preferred to dine alone rather than wish the good health of any Dissenter. Can Dissent be encroaching upon them?

THE WORK OF THE LEEDS CHURCH CONGRESS.

It has not been possible even for the daily journals to do what may be considered justice to the lengthy proceedings of the Church Congress at Leeds. We shall not, ourselves, attempt anything in the nature of a report of what has been said; but it may, we think, be both of service and of interest to review, in a slight outline, some of the principal features of the proceedings.

Judging from the statements made in various journals, it appears probable that this Congress was the largest assembly of its kind. It was certainly the best representation of the Church in all its parties, although the Broad-Church element did not appear to be very conspicuous. It commenced with what is said to have been a rather imposing procession of clergy and laity from the hall of the Church Institute to the parish church. This procession was headed by a section of the Corporation, led by the Mayor, who is a Baptist. The Mayor had endeavoured to obtain the consent of the Corporation as such to joining the procession, but, failing in this, went himself with those who agreed with him in his peculiar action.

A sermon from the Archbishop of Armagh, in which the blessing and the certainty of Christian union were eloquently dwelt upon, and the Bishop of Ripon, as chairman of the Congress, gave the inaugural address, the leading topics of which were Church progress, Church zeal, Church usefulness, and Church comprehensiveness. The bishop declared that a national Church must be a national blessing, and that it must be necessarily comprehensive—the last a point not usual to be touched upon by a leader of the Evangelical party. At the commencement of these Congresses, it will be remembered, the Evangelicals, as a body, abstained from them. Finding, however, that the Congresses were successful without them, and that they were losing public influence by keeping away, they have now thrown in their lot with others; and, certainly, their presence in good numbers this year added largely to the interest of the discussions. This, however, is why Bishop Bickersteth touched on comprehensiveness.

There was no logical order in the arrangement of subjects to be discussed; they seemed to come almost haphazard and anyhow, principles and practices, laws and habits following each other, or not following each other, higgledy-piggledy. The discussions began on the parochial system. The very fact that any such subject as this is brought up indicates a consciousness that something is amiss, and even suggests the question whether the system could not be reformed out of existence altogether. Canon Fremantle began by expressing his thankfulness for parochial missions and urging more individual labour. This struck us as having a tendency in the Methodist direction. Mr. Salt, M.P., while defending the parochial system as a whole, acknowledged that it had broken down in the large towns. He attacked the autocratic power of incumbents and urged a reform in patronage and in clerical discipline. He spoke plainly, and what he said was not always liked. It was evident, at once, that there was a strong Conservative element in the Congress. Canon Hoare, however, acknowledged that the parochial system was often breaking down. Mr. MacLagan earnestly urged the extension of parochial missions. Mr. Beresford Hope wanted to supplement it by a congregational system. Home visiting, catechetical classes, "retreats," and local preaching, down to "suppers of roast beef for working men," were afterwards suggested, regarding which it may be said that, if an incumbent should adopt all these, he will have enough to do. The outcome of all that was said was that things were not in a satisfactory condition.

Connected with this subject came lay co-operation. The burden of the whole of this discussion was the necessity of getting more lay help, but

with certain restrictions—as must be the case in a Church that holds to apostolical succession. Thus, Mr. Wood denied the right of the laity to sit in a Church synod. But we are come to Mr. Wood before passing Dr. Nolan, who, although it had nothing to do with his subject, relieved himself of his feelings regarding the Irish Church in the following language:—

Oh! bloodiest picture in the Book of Time,
Sarmatia fell unwept, without a crime;
Found not a generous friend, or pitying foe.

"The same enemies are whetting their swords against ourselves also." This was the first reference to the Establishment question, which Mr. Wood followed up by advising the organisation of the laity in view of the contingency of the Church being "deprived of the support of the temporal power." Lay readers and lay helpers of all kinds were advocated by Mr. Robinson; Mr. Powell, M.P., bore emphatic testimony to lay work in the United States, and referred to the "noble example set them by the Nonconformists." The discussion kept on this line, every one calling for more help. Mr. Cadman said that—

He was old enough to remember a time when if a layman undertook, even under the direction of the clergyman, to deliver cottage lectures, in some widely-scattered hamlet of the parish, he was supposed by orthodox clergymen to be either a Dissenter or in a fair way of becoming one; and when there were cases in which young men who were candidates for holy orders were warned that if they engaged in such work the bishop might refuse to consecrate them.

The prominence of the High-Church element in the Congress was clearly exhibited towards the close of this debate, when Mr. Billing, of Louth, who, after suggesting that Church people should do what he found Dissenters did—plant a chapel not merely in every parish, but in every hamlet—said, as has been said in these columns—

He knew of country parishes in which the Gospel was never preached by any minister of the Church in its purity and simplicity—parishes where he knew the parish priest did not hesitate to say to a sick man whom he found reading the Bible, "Take that Bible away! What right have you to read that without a priest?" "Question," "Hear, hear," "No, no," "Shame," "False," "Yes, yes," and prolonged interruption.)

Here was something like "a row"—it was row the first, but we refrain from copying all its details. Decidedly, however, there are discordant elements in the Congress, and some want of forbearance and toleration.

There was a discussion on Church architecture this evening, which we pass by, to notice, first of all, a debate on Christianity, Science, and Civilisation, which was sustained with great ability and breadth, and perhaps exhibited the intellectual character of the clergy to greater advantage than any other debate. It was satisfactory to find that they have made some progress also, for not one speaker expressed his fear that the advance of science would endanger the advance of Christianity. Do they not see that it must aid it? All, however, did not seem to see this. The subject of preaching was discussed in one of the sections on Wednesday, both by laymen and clergymen, with great freedom. The tendency was in favour of shorter sermons, and as one person said, "no padding"; but the variety of suggestions, with, of course, anecdotal illustrations, was very considerable. Yet scarcely a member spoke who did not refer to the end of preaching. One layman, Mr. Cropper, referred to the use of pictures for illustrations, and another severely condemned the use of lithographed sermons, but the testimony of the Congress seemed to be that this was very rare. Perhaps it is, but they pay to advertise notwithstanding. However, the general tone of this discussion was, if free, equally reverent, and no sentiments seemed to excite such heartfelt responses as those harmonising with one from the Dean of Ripon:—"The first, the highest, the most indispensable qualification for a Christian preacher was his own habitual communion with God."

The discussion on Church and State, on Wednesday, excited great interest, and was, on the whole, well sustained, although it lacked life, and the variety arising from opposing opinions, for the Congress seemed to be unanimous in thinking that it was still desirous to sustain that connection. We thought, in fact, in reading this debate, of a remark made by a speaker upon another question—that such wonderful unanimity was ominous of no good to the Establishment. Col. Akroyd's paper is reported to have been an able one. He traced the connection between the Church and State in England, showing how they were "bound up" together—which we have known too well—he condemned the Liberation Society in the strongest language, and he warned his audience against the advent of "another Cromwell." Prebendary Sadler defended the union on Scriptural and rational grounds; Mr. Cross repeated the pious-ancestor theory, touched

on patronage, asked whether Churchmen had not done something to drive "these people" out of the Church, and whether there had been no bigotry, intolerance, or lack of duty? Finally, Mr. Cross recommended the Church to "go on and never mind the Nonconformists." Mr. Walter mainly dilated on the meaning of the words Church and State, holding to Hooker's theory and not to Warburton's, repeated by Mr. Haweis; Mr. Bardale warned people that disestablishment must accompany disestablishment; the Bishop Suffragan of Nottingham said, that in England the Church was anterior to and had founded the State; which Lord Houghton did not seem to believe. But Lord Houghton denied the right of Dissenters to interfere in the question, for "they had left the Church and set up corporate bodies of their own." A Welsh clergyman, Mr. Edwards, of Carnarvon, paid a compliment to the character of Welsh Dissent, but he held that Nonconformists violated the Divine law in celebrating the Eucharist, a declaration which elicited loud cheers and loud shouts of "No, no," as well. When the same gentleman recommended that "a conciliatory attitude should be adopted towards their Dissenting brethren in social life," he had to sit down in what is described as "derisive laughter." Sir John Pakington then rose, and referring to the disestablishment motion in Parliament, expressly asked the meeting to give it as their unanimous voice, "almost, if not quite," that it was not ready to give any consent to such a dangerous experiment. He referred, however, to the great religious services of Dissenters just as some future statesman will refer to their great services in this as well as in other questions, and then the debate practically came to an end. There was nothing new in it, and nothing, as far as we can judge from reports we have seen, worth any other remark than we have made.

But the subject did not finally drop here. The reform of Convocation, cathedrals, and other reforming subjects came up that evening, when most persons had something to say in favour of things not remaining as they are. With regard to Convocation, the suggestion of the infusion of the lay element, so strongly advocated by Canon Ryle, was pretty favourably received, but not with unanimity, for Archdeacon Bickersteth gave it as his opinion that that would bring about a separation of Church and State, while Canon Barry thought Church reform would prevent disestablishment. There were also many expressions in favour of Churchmen electing their own bishops. "Doctrine and Ritual" brought out on Thursday, as it would be sure to do, some very opposing opinions, but the discussion was, on the whole, conducted with moderation, the exception being an exception. When a cheer was wanted, on either side, it could always be got by referring to the Prayer-book. Tremendous, however, were the cheers when the Ritualists declared that they would adhere to their rights. Any one who declared himself to be a member of the Church Association found that that body was not popular in the Congress. Denunciation of "Roman Catholics in the Church" at last brought down the storm, and a storm it was—too much for the Bishop of Winchester, who interfered and was substantially put down. In the course of this discussion the Rev. Malcolm M'Coll expressed his opinion that the Church as an Establishment was never stronger than at present, that no assault from without could shake it, and that "the assaults of the Liberation Society were but as the dash of a summer sea upon a rock." A short time ago Mr. M'Coll hinted at leaving the protection of this rock, if not of embarking upon the "summer sea."

With the exception of a working men's public meeting, which was religious in tone, and where the Establishment as such, was kept out of sight, the main interest of the Leeds Congress had now culminated. There were discussions on Daughter Churches, on Church Music, and on the Universities, but no particular point was made. The last important discussion was on the Church in Wales, which some said was in a brighter and more prosperous state than ever, while others emphatically denied the accuracy of any such statements. The "others" are correct.

Taken as a whole, the proceedings of the Congress have been conducted with moderation and ability. There appears to have been, we think, a larger infusion of spiritual life in it than has been usual at such meetings. Less was said of the Church and more of Christianity; less about privileges, and more about duties. The discussions on Church Reform were frank, and no doubt many clergymen will go back to their parsonages not merely with new ideas but with an impetus to a

higher life. So we believe, and none will welcome, for all purposes, the exhibition of the fruit of such life more devoutly and sincerely than the Nonconformists.

THE DISESTABLISHMENT MOVEMENT.

MEETING AT BRADFORD.

On Thursday evening a meeting of the friends of religious equality was held in St. George's Hall, Bradford. The vast building was filled with a large and enthusiastic audience, amongst whom were a large number of ladies. The chair was occupied by Mr. Titus Salt, and amongst those around him on the orchestra were Mr. Miall, M.P.; Mr. A. Illingworth, M.P.; Mr. J. Chamberlain (Birmingham), Ald. Law, Ald. Sutcliffe, Ald. Cole, Revs. D. R. Cowan (Saltaire), J. K. Nuttall, J. Innes (Wibsey), J. Dana, A. R. Pearson, Dr. Green, J. G. Miall, H. Marsden, and Dr. Fraser; Mr. I. Holden, Mr. R. Kell, Mr. A. Holden, Mr. J. Priestman, Mr. J. Hill, Mr. B. Wainwright, Mr. E. Thomas, Mr. W. G. Lord, Mr. E. Priestman, Mr. T. B. Tordoff, Mr. R. Kell, Mr. R. Yates, Mr. J. Wales, Mr. E. West, Mr. A. Briggs, Mr. W. Whitehead, Mr. J. Wilcock, the Mayor of Halifax (Ald. J. D. Hutchinson), &c. When Mr. Miall came on to the orchestra, accompanied by his friends, he was received with several hearty rounds of applause.

The CHAIRMAN, who was warmly received, said they were there that evening in response to the challenge thrown out by Mr. Gladstone that they must educate and convert the nation before they asked Parliament to adopt the principle of religious equality. (Cheers.) That challenge was accepted, and they intended to convert the whole nation to the principles they advocated. (Cheers.) They were not the only persons who were doing it. (Hear, hear.) The meetings now being held in Leeds were doing quite as much as they could possibly do. (Cheers.) Public opinion was ripening on the question, and they did not think that their leaders had undertaken it before its time. (Cheers.) There must be no going back on the part of the Government. (Cheers.) They would not be satisfied until they had a really national system of education, and it would be their endeavour to obtain an immediate amendment of the Education Act. (Cheers.) After further alluding to the question of religious equality, he concluded by hoping that the time would come when Churchmen and Dissenters could stand side by side and do God's work in the world. (Cheers.)

Mr. E. THOMAS read a lengthy report of the local Liberation Committee, in which it was shown that every endeavour had been made, and successfully carried out, to disseminate right views on religious equality. Branches had been formed in several of the villages around Bradford, and, thanks to the kindness of the parent society, its publications had been extensively distributed. The income of the parent society in the past year was 5,460l., and its expenditure 5,760l., towards which sum Bradford had contributed about 300l. Mr. Thomas also read an apology from Mr. J. Candlish, M.P., regretting that he could not be present, owing to severe illness.

Dr. FRASER was called upon to move the first resolution, as follows:—

That this meeting of inhabitants of Bradford expresses the satisfaction which it feels that one of the members for the borough has, in two successive sessions, brought the question of disestablishment before the House of Commons with great courage and ability, and with valuable practical results. It rejoices that Mr. Miall intends to persist in the course which he has pursued, and will afford the heartiest support to the motion of which he has given notice.

He remarked that it was asked, what did the Dissenters want? The form of objection the Dissenters had to meet with was this, "What have you to complain of in reference to the Established Church? Has there not been a great deal of energy and time expended upon you Dissenters? Have you not been tolerated since the days of William and Mary? They were asked what they wanted since the Test and Corporation Acts had been repealed, since Church-rates had been abolished, and since crowning justice at last had been granted to Ireland? (Applause.) Well, they wanted the Government to do for England what they had done for Ireland. (Applause.)

Mr. JOSEPH FAWELL, in seconding the motion, said he most heartily agreed with the spirit and the sentiment expressed by the resolution; and that large and unanimous meeting convinced him that Bradford also expressed its sympathy with the question which they had met that night to speak upon. (Hear, hear.) That meeting also assured him that vitality in respect of public feeling on this question was not yet extinguished, and showed that the inhabitants of Bradford heartily sympathised with and were resolved to support the efforts of their junior member in pressing this question upon the House of Commons. As an individual he (the speaker) felt proud of the

spirit with which Mr. Miall had introduced this question in the House of Commons in the last two sessions. (Hear, hear.) He had shown clearly and distinctly that he acted upon principle in bringing his motion forward, and that this was the grand principle of justice to all. ("Hear, hear," and cheers.) He was sure that Mr. Miall would return from that meeting to the House of Commons with renewed strength, and confirmed in his purpose of pressing this great question forward. ("Hear, hear," and applause.)

The CHAIRMAN then put the resolution, which was carried unanimously, and amid enthusiastic cheering.

Mr. MIALL, on rising to respond, was greeted with immense enthusiasm—the whole audience rising and cheering him for some time. He said:—Mr. Chairman, ladies, and gentlemen,—Yes; I shall go back strengthened—(applause)—and supported by the voice of this magnificent meeting. (Renewed applause.) Oftentimes I have been depressed in spirit, partly owing to physical indisposition, but I have never wavered in my faith—(applause)—in the principles—the great principles—that I have held up to you before this time, and I have never contemplated the possibility of any deviation from the great object which I have in view. Yes, however frequently I have felt, when I have been called upon to come down to this constituency of mine, of whom I am proud, and of whom I frequently boast in the House of Commons—(cheers)—however I stand as it were trembling in the face of that summons—trembling and shivering lest I should not discharge adequately the responsibility imposed upon me—I feel, nevertheless, that after the plunge has been made—(Hear, hear)—and after I am before a Bradford audience, I can gather sufficient strength and courage to do any political duty that has devolved upon me; and if I fail it will not be for want of fidelity, and I hope not for want of courage, but simply for want of ability. (Renewed cheers.) I was going to apologise for being here at this meeting, knowing that this is but a meeting of the friends of a certain cause entrusted to me to advocate. I would fain have met with my constituents this evening and addressed them not only upon this topic but upon others, but arrangements have been made that I shall do so at no distant time. (Much cheering.) And I can assure you that I look forward to that meeting with something like pleasurable anticipation. There is, however, no occasion, after what has taken place to-night, that I should proffer any apology for standing upon this platform—(Hear, hear)—even if I had not been invited by the committee of the branch of the Liberation Society in this town, and if you had not given me a hearty and enthusiastic welcome. There are multitudes of incidents to which I might refer as justifying me in putting the question which I represent in the House of Commons before a Bradford audience. (Hear, hear.) Why, this is the great question of the times. ("Hear, hear," and applause.) You cannot move anywhere without meeting it. It has already engaged the thoughts of an assemblage not far from us in a neighbouring town. We have it in the primary charges of the Archbishop of Canterbury; we have it in the speech made by the Bishop of Peterborough to his diocesan synod; we have it in almost all the addresses that are being made by members of Parliament to their constituents. It fills the air just as snowflakes fill the air in a winter storm. We cannot escape it. Statesmen may wish to put aside, but it will not be put aside. (Applause.) If my friends who support me were to remain silent on it, the very stones—if I may say so—would speak out upon this—the question of the age. It is not simply in this country, it is in all Europe. The voice is making itself heard among all those who are anxiously endeavouring to ascertain what is the true relation between the civil power and religious institutions. Whilst this is the case, I need not, therefore, make any apology for replying to the resolution which has been brought before you, and the manner in which that resolution has been received. I thank you heartily for the support you have ministered to me to-night. I can well bear all the taunts that are being thrown out against me by those who wish to trample under foot the principles that I uphold and advocate, whilst I have such testimony to the whole nation of the depth of the interest felt in this question, as expressed by this meeting, and by the mode in which it has carried the resolution submitted to it. Now it would be absurd in me to endeavour to expound or argue the different branches of the resolution which I propose to submit to the House of Commons as early as I can next session. I shall speak on one or two topics at most, and these I will deal with as briefly and emphatically as I can. Well, our opponents, represented, I think, partly by the *London Times*, partly by the *Saturday Review*, and echoed by the Conservative Press throughout the country, tell me that whatever may be the force of my reasoning, whatever may be the grandeur of the object I propose to have before me, they cannot for their life make out where it is or whence it is that the zeal which I am showing in this question can have originated. (Laughter.) "Where is the grievance," they say, "that is now left to you Nonconformists? Why not let our Church alone? (Laughter.) Why interfere when you could not be freer than you are? You have full scope for the formation of your own religious opinions and sentiments. You can give the freest expression to them that the ability with which Heaven may have furnished you will enable you to do. You can subscribe to your chapels. (Laughter.) In fact, there is nothing which Churchmen can do which you are not enabled by the law to do likewise." Well now, my answer to all that might be an enumeration of some of the disadvantages to which we Dissenters are

subject in consequence of the maintenance of Church Establishments. But I won't do it. I won't go upon any grievance to the Nonconformists nor furnish the adversaries of our cause with a reason for saying that we are agitating this principle and this cause in a sectarian and exclusive spirit. I have no grievance of which to complain as a Dissenter that I will urge upon a platform like this. But I will say this, that I have to complain of a grievance, an injury, a wrong inflicted upon the nation at large. (Cheers.) I won't be dumb whilst my country is under an oppressive weight that prevents the free and full exercise of her religious thoughts and opinions. I plead for England and for Scotland—happily I need not plead for Ireland or for the colonies. (Hear, hear.) I plead for religion, for the Christian religion in which I have faith, and in the vital elasticity of which I place my confidence for renovating the face of society. I think that this establishment system does wrong, not to me merely, but to all those who are favoured by it and those who are not favoured by it—those who are taken out of the ordinary class and are petted and indulged and lifted into a position in which their vanity or their pride may be gratified, and those who have to walk softly most of their days, humble themselves before the Church, and speak "with bated breath and whispering humbleness." (Applause.) I speak for all of them, and I say that this system warps the intellectual judgment of even cultivated society, and I see that truth—the truth of the fact reflected in the organs both of the daily and weekly press to a certain extent. I see it in the social discord which is created in almost every parish in the kingdom; I see it in the divisions which prevail wherever we want union for the accomplishment of great social ends. (Hear, hear.) It is intruding itself into all the efforts that are being made for the advancement of the interests—the material interests—of the working man. (Hear, hear.) We cannot get rid of it, go where we will. With a clergy lifted up into something like supremacy—social supremacy—throughout the land, it is impossible that the ordinary machinery of philanthropy, benevolence, and justice can go on without being in every possible way cramped and fettered. There is a laugh raised at our expense because we make so much of this, which is called "sentimental grievance." Those may laugh who win—(Hear, hear.)—and those will probably laugh who feel that they are enjoying all the fruits of a system in itself objected to by half the people of the country; but it is no laughing matter to the nation at large, nor is it a laughing matter to the interests of the Church. He who gave to us the knowledge, the inspiration, the motives of true devotion—he who makes his appeal to our reason that we will take our religion at His hands and accept it as it is, has laid upon us all the obligation to guard it against the encroachments of those who will stand between our souls and Him—(applause)—and interpose their sacerdotal interference. This, I fear, is one of the prospects that we have before us for the present—and it furnishes a motive why we should labour in season and out of season for the accomplishment of the end. I am told that this would continue even if the Church were disestablished or disendowed. Be it so. It would not then be upon our responsibility. We should not participate in what we regard as a calamity if not a crime; we could wash our hands of it by proclaiming the opposite truth and sustaining our religious liberty of action. But we most of us believe that if you take away the substratum of the endowments which are made over by law to the enjoyment of one particular Church and apply them to purposes in which the whole nation can share you take away one of the main bases upon which Priestism has rested itself in all generations. (Cheers.) No doubt you will interfere in some measure with that favourite idea of society in the present day that localises "cultivated gentlemen" in every parish in the kingdom. (Laughter.) I shall not question the reality of that description. There may be a cultivated gentleman in every clergyman, as I believe generally is the case with every medical man. ("Hear, hear," and much laughter.) There is usually a medical man in each parish—(more laughter)—but it is not found necessary to found an endowment for every such medical man in order that he may claim to administer his medicine; and his remedies to those who do not believe in the system. (Great and prolonged laughter.) Those cultivated gentlemen, however, might surely be sustained in every village and sustained by public money, because they are cultivated gentlemen, and for no other reason. (Laughter.) There is no necessity that they should be entrusted with the cure of souls because they are cultivated gentlemen. ("Hear, hear," and laughter.) It is not generally believed to be a reason why spiritual responsibility should be taken away from each individual, as God has imposed it upon individuals, merely for the purpose of having cultivated gentlemen in all our villages. (Laughter.) And what has come of it? (Hear, hear.) Has religion been benefited to any large extent—"No, no"—and if benefited is it not by the Christianity that happens to be in the minds of those clergymen and in their proceedings, and not by the system which establishes and endows the Church to which they belong? (Hear, hear.) Look at our rural districts. I do not see that civilisation is carried to any high pitch in those districts. ("Hear, hear," laughter, and cheers.) I must say that the agricultural labourer is very much to be pitied, and ought to be helped to the utmost of our power—(Hear, hear)—but I do not see proof of the religious effect pro-

duced by locating a cultivated gentleman in every parish. (Laughter and cheers.) So far as I can judge, the hearts of these men who still remain in poverty and ignorance, and who are perpetually sustaining great privation in order that they produce by cultivation the fruits of the soil for others to enjoy, I do not see that there is any great proof that they have largely benefited by this system; and whenever they can talk—whenever they can get together and expose to the world the secret spring of their wrongs, they do not solace themselves with the notion that age after age they have been attended to by cultivated gentlemen—("Hear, hear," and laughter)—and yet are no better than they were. (Hear, hear.) Mind, do not let me be supposed to cast a taunt at any gentleman because he is cultivated and intellectual. Nor let me be supposed to desire to replace that gentleman by less refined machinery, supposing he is truly filled with the truth. But is it not a fact that it is not the cultivated, it is oftentimes the poor mechanic, who having received the grace of God in his heart goes forth into those villages from Sunday to Sunday in connection with either the Methodist body or other religious bodies, and who does what he does simply because the light of truth has guided him and because the warmth of truth has filled his heart? These are the men—(loud and prolonged cheers)—these are the men who really are doing something to lift up the agricultural labourer to a higher position than that which he now occupies and to a very considerable extent they are the men who can show some tokens of their success. (Hear, hear, and cheers.) Now if Parliament means to subsidise cultivated gentlemen for the purpose of infusing religious truth and spirit into the agricultural labourer, oh! let them lay aside all those pretences which are only afterthoughts, and declare that it is not so much to cultivated gentlemen that they look, as to the exposition of the truth of God burning in their hearts to lift up those poor down-trodden and oppressed people to a position higher than that they now occupy. (Hear, hear.) I have done. ("Go on," "Hear, hear," and cheers.) I had thought that my strength would not have allowed me so far to dilate upon those ideas, but I have said what I wished to say just at the present time, and, if you will allow me, I will not detain you much longer. In speaking of the interest I take in these questions I hope no one will think I am boasting of that which does not become me. (Hear, hear.) I take my interest in this question on a double account. I wish that justice may be done in this matter to the people that suffer injustice—(Hear, hear)—and I wish that religion may reap the benefit of this movement in greater elasticity in all her attempts to benefit the people. (Hear, hear.) And I appeal to Him who searches the heart of the children of men that I have no selfish motive—(Hear, hear)—to gratify, no anger to satiate—nothing whatever of pugnacity to indulge. (Hear, hear.) What I do earnestly trust, and that which my life has been devoted to and shall be devoted to to the end, is that the truth which God has made known to us in His glorious Gospel shall at all events be freely proclaimed from earnest hearts to those to whom it has been sent, and that every man who preaches the Gospel may be able to say with the Apostle to the Gentiles, "I seek not yours but you." ("Hear, hear," and cheers.) Let this be the spirit of disinterestedness and love in which that Gospel is preached, and I laugh to scorn all the fears and the apprehensions of those who believe that because it is not supported by Government compulsion and Government money, it cannot succeed. (Hear, hear.) God knows better than we do what will succeed; and certainly national establishments of religion did not come from Him. They were invented by man, and by man they must be destroyed. (Loud and prolonged cheers.)

Mr. J. CHAMBERLAIN (Birmingham) moved the adoption of the following petition:—

That the following petition to the House of Commons be signed by the chairman on behalf of the meeting:—To the Honourable the Commons of Great Britain and Ireland, in Parliament assembled—the humble petition of certain inhabitants of Bradford in public meeting assembled sheweth, that your petitioners consider it a great injustice that the State, which ought to deal equally with all classes, should support by national authority and resources, the religious opinions and worship of one section of the community. That, besides being unjust, the establishment of a religion by the State injures religion instead of advancing it, both by misrepresenting the real character of Christianity and by corrupting and enfeebling the Established churches. That the existence of establishments is a cause of division and discord among the people. That, for these and other reasons, your petitioners pray your honourable House to pass a measure by which the Churches of England and Scotland may be disestablished and disendowed. And your petitioners will ever pray, &c.

After an amusing allusion to petitioning the House of Commons, he thought that when the electors signed a petition stating that they would not support the men who misrepresented them, petitioning would become more valuable. The time had arrived when the electors would have to decide on the course they would pursue on the question of religious equality. The gentlemen who had come forward to contest the North-West Riding of Yorkshire and other places had been neglected because they were Dissenters and desired the settlement of claims too long postponed. Liberals left their ranks and voted against the candidates selected by the Liberal party. Who was it that divided the Liberal party on those occasions? The policy to be pursued by the Liberal party must be determined by the importance they attached to their principles and to the effect they would have upon the national welfare. He urged that the application of national money to a sectarian purpose was a great national

loss. It had been argued that the property of the Church was the gift of pious men, and that the Church held this property in the same manner as Dissenters held theirs. There was, however, no record of the pious age in which this money was given for pious uses. If they were, however, to swallow this pious fiction, the property really was not devoted to the use to which it was intended, for the money was given to the Roman Catholic Church, and not to the Church that now held that property. He thought that it was time that the poor man resumed the use of the property that had been so long kept from him. The wrong done to the poor man could be removed by devoting the property of the Church to the establishment of a national unsectarian system of education—(cheers)—and removing the gross ignorance which prevailed. (Cheers.) The Church had supported all monopoly, and had opposed all measures of reform, and it would not even support the efforts of the poor agricultural labourer to benefit their condition. Until there was an alteration in these matters the nation would never progress as it ought to do. (Cheers.)

The MAYOR of HALIFAX (Ald. J. D. Hutchinson) seconded the motion. He thought that magnificent meeting was a gratifying evidence of the progress their cause was making. It was not long ago since the demand for religious equality was deemed a craze, but the nation was coming round to think with the man who had so long advocated religious liberty. The friends of religious equality would not ground their arms, as they had been advised to do, for they felt that the triumph was coming, and that it would come speedily. It was not unlikely that Mr. Miall would live to plant his victorious standard on the citadel of the Church, and he would be pronounced the hero of the fight. (Cheers.) The change might come under a man like Mr. Disraeli, as he would not find the least difficulty in showing that he had good grounds for changing his front, and his supporters would follow his lead. (Hear, hear.) It was very doubtful that the Liberal Government would take up the question, but the Liberals would be driven into it for the reason that, while the Conservatives represent interests, the Liberals recognised the principle of every man standing on a basis for himself, and in conjunction with others supporting the nation.

Mr. I. HOLDEN, who was loudly cheered on rising to move the next resolution, said he did not mean to become more inactive, or less active, or less earnest during his future life than he had been in his past life—("Hear, hear," and cheers)—and especially in reference to the question they were then met to consider. (Loud cheers.) He then moved the appointment of a committee of the Bradford Liberation Society to carry out the objects of the meeting.

The Rev. A. R. PEARSON seconded the motion, which was carried unanimously.

Mr. ALFRED ILLINGWORTH, M.P., who was received with enthusiastic cheers, on rising to move a vote of thanks to the gentlemen who had addressed and to the chairman who had presided over the meeting, said it could not be denied that this was the question of the day. It had fallen to the lot of some of them to work at this movement when it was in obscurity. It was now claiming national attention. (Hear, hear.) It would be their own fault if they did not keep it in that position until it was finally settled and legislated upon. It would be impossible for the Liberal party and its leaders to maintain their power or remain in office, or maintain the respect either of themselves or of the country, unless they adopted a programme for the future adequate to the power of the Liberal party, and one also which would meet the wants of the Nonconformists of this great country. (Hear, hear.) If they were told that all other grievances were removed out of the way, then they would say emphatically, "Please attend to ours." ("Hear, hear," and cheers.) If we have kept theirs in the background until all others had been removed, surely it was time that theirs were attended to. (Cheers.) In reference to these, they meant to maintain such an agitation, and, in the words of Abraham Lincoln, "to keep pegging away," giving Mr. Gladstone no peace, nor their friends either, in respect of this question of religious equality; and they might depend upon it that it would not be many years before a settlement of the question took place in the case of the English and Scotch Churches, as had already taken place in that of the Irish Church. ("Hear, hear," and cheers.)

Mr. WM. WHITEHEAD seconded the proposition, which was carried unanimously.

The CHAIRMAN having acknowledged the vote, the proceedings were brought to a close.

MR. JACOB BRIGHT, M.P., ON DISESTABLISHMENT.

On Tuesday, Oct. 9th, Mr. Mason Jones delivered an address in the Free Trade Hall, Manchester, to a crowded audience, on "The Disestablishment and Disendowment of the English Church." Mr. Jacob Bright, M.P., occupied the chair, and in the course of his opening address said that the object of a Church was to nourish and strengthen the religious and spiritual life of the people. There was no evidence whatever to show that countries which had State Churches accomplished that great object better than countries which had no State Churches. (Cheers.) The Gospel had not always been carried most successfully to the homes of the neglected poor by the ministers of the Established Church. (Cheers.) If they looked to the recent religious

history of the country, they would find that the names of Whitefield and Wesley—(cheers)—were among the most distinguished names. Against these men let it not be forgotten the State Church had shut its doors. (Cheers.) If they wanted to turn to the period when Christianity achieved its greatest triumphs, they would go to its earlier history, and they would read that it was neither flattered nor pampered by any State, and the powers of the world were leagued against it. (Hear, hear.) The State, or Parliamentary, Church, was the most singular institution now in existence amongst us. (Hear, hear.) Its position was not only unsatisfactory, but extremely painful to many of its adherents. Parliament, as they knew, was omnipotent. With regard to the Church it could do what it liked. Parliament could determine what the Church should teach, and what it should not teach. It could alter its observances, arrange and rearrange the whole ecclesiastical machinery. Almost every session they had some curious bill brought into the House of Commons, and when Mr. Gladstone spoke of those bills—as he generally did—he (the speaker) always watched his countenance with peculiar interest. ("Hear, hear," and cheers.) It seemed to him that on such occasions Mr. Gladstone's face wore a puzzled and often an embarrassed expression, betokening a feeling, no doubt, in his mind, in common with thoughtful men everywhere, that legislation of that kind was now altogether out of character with the age. He did not know whether Mr. Gladstone or Mr. Disraeli would have to do the work which they desired to be done. ("Hear, hear," and cheers.) But he had had some opportunities of studying the character of these men, and he had come to the conclusion that either of them would be ready to do their bidding, provided only the people furnished the motive power. ("Hear, hear," and cheers.) He had said that Parliament could do what it liked with the Church. What was this Parliament that had such extraordinary power over this religious institution? As they knew, it consisted of two chambers, of for the most part the richest men in the country. This was in itself a noticeable fact. It sometimes seemed to him as if we were trying to improve upon the New Testament. We were told there that a rich man should hardly enter the Kingdom of Heaven; that it was as easy for a camel to pass through the eye of a needle as for a rich man to enter the Kingdom of God. If rich men, then, had some special spiritual disabilities—if they found it hard to get to the Kingdom of Heaven, was he to be told that they were the fittest persons to arrange and control machinery by which other people were to get there? (Laughter and cheers.) Let them look a little closer on the Parliament which ruled the Church of England. There was the House of Lords. The Peers, with a few well-known exceptions, led fashionable and luxurious lives. How far they had that unity of belief which would appear to be necessary in a body of men conducting the religion of the people, he must not stop to inquire. Let them look at the House of Commons, that remarkable chamber where, by their permission, he had the honour of a seat. (Cheers.) In the House of Commons they had Roman Catholics and Protestants. They had Churchmen and Dissenters—(Hear, hear); they had Trinitarians, Unitarians, and Secularists. They men who believed in a paid priesthood; and they had some men who believed that a purer faith would be more widely disseminated if nothing were paid for its teaching. Had he not a right to say that this great Episcopal Church of ours had lost much of its self-respect; was greatly forgetful of the dignity which ought to belong to so important, so venerable an institution, when it sought, nay, when it craved to be subject to such a Parliament? ("Hear, hear," and cheers.) Let them look for a moment at the political character of the Establishment. Those of them who lived in Lancashire knew that it had a political character—(Hear, hear)—and a character which men of progress could hardly be expected to admire. The Church being protected by the State, like all other protected interests, clung timorously to its protector. Unlike those religious communities which depended upon their own exertions, and upon the support of a higher Power, the Church was always hoisting signals of distress and making piteous appeals to the outer world to come and defend it from danger—not the danger which came from the fact that anybody had ever assailed, or was going to assail, its spiritual potency, but simply because its emoluments and worldly privileges were threatened. There was so much nervous uneasiness about the Church—so much, might he not say, of cowardice—in the face of discussion—(Hear, hear), that it almost looked to him as if it were uneasy in its conscience, and as if it were partially conscious that it possessed some things which did not belong to it. ("Hear, hear," and cheers.) In these circumstances it was not remarkable that the Church had always greater respect to the powers that be than for the people. The Church had not been without benevolence, but it had known little of justice. Soup-kitchens in times of distress, coats and blankets in winter, had been the measure of its sense of duty to the people. It had disbelieved in the panacea of equal laws, and therefore it had seldom raised a finger to obtain them. (Hear, hear.) Let them take the splendid legislative gains of the last half-century, and was he not fair when he said that they had been won not by the assistance of, but in opposition to, the Church? And when they came to deal with the next great question which lies before us—when they came to free the land of this country from the fatal effects of the laws and customs of the middle ages—when they came to take that

only possible step to redeem the serfdom of agricultural England, and to make those bowed-down labourers into men—when they came to undertake this, the Church of England would be found in its old attitude politically with its back to the people. (Cheers.) The Church of England was the only one of our religious bodies whose ministers had seats in Parliament. What had they done for us there? (A voice: "Nowt," and cheers.) Being Christian ministers, at least one would have thought that they would have been men of peace. But would any man tell him when the prelates had stood up in their places in that gilded chamber, and endeavoured to allay the warlike passions which have sometimes swept this country from end to end? It appeared to him that the bishops, looking back to two or three generations, had always been more at home when offering up prayers to the God of battles than in ranging themselves on the side of the men of peace. (Hear, hear.) Some people said this was not the time to discuss this important question. What was meant by that? That they should not free the Established Church from the galling fetters which afflicted her best sons either in this Parliament or the next? That might be true. He sometimes thought there was some timidity amongst Dissenters on this question. (Hear, hear.) He had even thought there was some timidity on the part of the Liberation Society itself. (Hear, hear.) The working classes, owing to the fact that until now we had denied them schools, had not yet taken their proper rank in the politics of this country. But with these admissions, he would undertake to say that it was no longer a question of whether the Church should be disestablished and disendowed—(A voice: "Never," and counter cheers and noise); for, when disestablishment came, the people must get their own for their own uses; and he said it was no longer a question of whether this should be done; the only question before the country now was when should it be done? (Cheers.) The signs of the times were many, and easily read. In one of the three kingdoms, second in importance in number of souls, the State Church was a thing of the past. The people of Ireland had to seek their way to Heaven without the flattering assistance of prime ministers and prelates. (Hear, hear.) In Scotland the Church had been a failure, the people having rebelled against the fetters which must inevitably belong to a State Church, and an extraordinary disruption had taken place there within our own memories. The people of Wales had silently withdrawn themselves from the Establishment—(Hear, hear); and whatever spiritual succour came to that freedom-loving little nation now came from establishments of their own erecting and under their own control. Then with regard to England, he had already referred to the census, but he had not alluded to the fact that meetings like this in Manchester, meetings as large in Birmingham, large meetings in every great city of the empire, could be got up at the present moment asking for religious equality. (Cheers.) Looking for a moment beyond our own borders, they were told that there were not far short of a hundred millions of English-speaking persons now scattered over the globe, but not ten per cent. of these cared anything for a dominant Church. The Established Church was clearly no longer a necessity—it was only a luxury, chiefly coveted by the rich. (Cheers.) Every year we sent whole cities of emigrants from our shores; many of them the most thoughtful men of the community, among the most enterprising, and not the least religious. They took with pride along with them our literature, and, from necessity, our laws; they established parliaments as closely like ours as they knew how to make them; they harboured all the loyal feelings to the throne that characterised the home country. One thing, and only one, did they leave behind as a matter of course, and without regret—and that was a dominant and Established Church. (Cheers.) The state of feeling and opinion which made such an Establishment possible, and perhaps necessary, having passed away, they, like sensible men, accommodated their institutions to the new order of things, just as we now proposed to do in England. These were the signs of the times which we saw around us. Let not anyone imagine that the day was far distant when the Church would be set free. There were many men in this room who would live to see their country in the enjoyment of religious equality. (Cheers.) And though we who endeavoured to hasten the beneficent result would be threatened with the vengeance of heaven, and with every lesser evil, the country would survive the change, and our opponents, subdued, if not chastened, by repeated defeats, would acquiesce in its wisdom. (Loud and prolonged cheering.)

Mr. MASON JONES then proceeded with his address, which, as it may substantially be repeated elsewhere, we shall have other opportunities of referring to. The speaker was frequently applauded, and sat down amid loud cheers.

The Rev. S. A. STEINTHAL then moved:—

That this meeting, having heard Mr. Mason Jones's exposition of the principles of religious equality, is of opinion that the policy of disestablishment and disendowment should be applied to the Established Churches of Scotland, England, and Wales; and pledges itself to support Mr. Miall's motion in the next session of Parliament.

Dr. PANKHURST seconded the motion, which, on being put to the meeting, was carried with about a score of dissentients. A cordial vote of thanks to Mr. Jones and the chairman brought the proceedings to a close.

Mr. Edward Harper, a prominent Orangeman, replied, in the Free-trade Hall, Manchester, on Wednesday night, to the address delivered by Mr. Mason Jones on the previous evening, on the subject of the disestablishment and disendowment of the English Church. Mr. Councillor Anderton presided. It was stated that the defenders of the Church intend to reply to the advocates of the Liberation Society wherever they make their appearance to attack the Establishment. An interesting feature of the meeting was the ingenious explanation given by Mr. Touchstone of the extraordinary outburst made by Mr. Booth Mason, at Stalybridge, on Saturday evening. He said that when Mr. Mason was interrupted in the middle of the sentence, "House of Lords, thou shalt perish; Prince of Wales, thou shalt never reign in England," it had been his intention to add, "if they forget the Protestant religion and the truth of God."

THE REV. HOPKINS RADNALL, M.A., of the University of Durham, is likely to be nominated to the Bishopric of Capetown, vacant by the death of Dr. Gray. He was for some years rector of Goldborough, in the diocese of Ripon, and has lately been archdeacon of Georgetown.

The Rev. ROBERT LEITCH, minister of the Established Church at Abernethy, has announced his intention of resigning his charge to join the Church of England. The Dundee Presbytery, of which he was a member, has accepted his resignation, and resolved to declare the charge of Abernethy vacant, and to notify the same to the Crown, which holds the patronage of the parish.

MIGRATION FROM THE CHURCH.—We are informed that another clergyman in the neighbourhood of Southampton, possessing good pulpit abilities, is about to join the "Free Church of England Movement." It is rumoured that the Rev. Capel Molyneux intends to adopt the same course.—*Rock.*

SECESSION OF AN INDEPENDENT MINISTER.—On Sunday, the Rev. T. Hind, till lately the pastor of Gideon Congregational Chapel, was publicly received into the Baptist denomination at Counterslip Chapel. Before the rite was performed, the rev. gentleman ascended the pulpit, and stated the reasons which had led him to quit the body whose tenets he had held and taught for twenty-five years.—*Bristol Mercury.*

CARDINAL CULLEN AND THE POPE.—Cardinal Cullen had an interview with the Pope on Saturday, and according to the Roman correspondent of the *Daily News*, urged His Holiness to support him in his endeavours to place Irish education in the hands of the Catholic priests. Cardinal Cullen, it is also said, wished the Pope to act energetically in the question of the Galway election, but Pius IX. recommended moderation, declaring that the time for action had not yet arrived.

ARCHDEACON DENISON has written to Mr. Gladstone respecting the report that a short bill will be brought into Parliament next session—by whom it is not stated—providing that no clergymen of the Church of England as by law established should be subject to any penalty for not saying the Athanasian Creed on the several days specified in the Rubric. Archdeacon Denison considers that as the question is still under the attention of Convocation, by the direction of the Crown, the Government will be placed in the position of having broken faith with the spirituality if it allows any such bill to become law.

CARDIGANSHIRE CONGREGATIONAL ASSOCIATION AND MR. E. M. RICHARDS, M.P.—At the conference of the above association, held at Llwyn-celyn, near Aberayron, on Wednesday, 9th inst., the following resolution was unanimously passed:—"That this conference desires to express its approval of the fidelity and the manner E. M. Richards, Esq., has discharged his parliamentary duties in the past, and its entire confidence in his steadfastness to the principles of Liberalism and religious equality in the future, and pledges itself to render the hon. member all the support in its power should his seat be contested."

THE GERMAN EMPEROR AND "THE DENOMINATIONS."—The Sixteenth German Evangelical Synod, which held its sittings simultaneously with the Home Mission Congress at Halle from the 1st to the 4th of October, and at which about 1,000 members were present, forwarded on the 3rd of October the following telegram to His Majesty the Emperor at Baden:—"The members of the Sixteenth Evangelical Synod, now assembled at Halle, most respectfully offer your Majesty their greetings and homage. God save your Majesty. May He grant that the professors of all Christian creeds shall dwell together in peace in the German Empire!" On the same day the following answer was received from His Majesty the Emperor:—"I thank the Sixteenth Evangelical Synod in Halle for the telegram by which they offer me their greetings, and I concur in their wishes for denominational peace.—WILLIAM."

The other day an old Moravian Chapel at Heckmondwike collapsed, the walls falling inwardly, two hours before a meeting was to have been held. No one was hurt.

PRESERVED MEAT.—In the month of September 25,606 cwt. of meat preserved otherwise than by salting were imported into the United Kingdom. The import of this article amounted to only 43,285 cwt. in the first three quarters of the year 1870, but increased to 156,845 cwt. in the corresponding period of 1871, and in that of 1872 to 239,854 cwt., or above five times the quantity which arrived in 1870.

Religious and Denominational News.

THE BAPTIST UNION AT MANCHESTER.

(From our own Correspondent.)

MANCHESTER, Friday.

Tuesday morning's missionary conference turned out in every sense a great success, the attendance was large, and the interest great and sustained throughout. One very pleasing feature in the assembly was the large number of young ministers present, who appeared to be absorbed in the whole of the proceedings. There was first an admirable address by Dr. Underhill on "The Condition of India." The Doctor is eminently qualified to deal with such a subject, and his treatment of it was exceedingly able and interesting—calmly and exhaustively he dealt with each point in relation to difficulties in India and difficulties at home. If any criticism may be offered it would be in mitigation of the depressing tendency of the address. We do not suppose that Dr. Underhill meant to produce this effect, yet unquestionably many felt somewhat sad on hearing hindrance after hindrance mentioned and set forth at great length. Whilst there should be a full knowledge and estimate of difficulties, is it well to bring them prominently forward and insist on their magnitude? No one feels stimulated by hearing so much about the obstacles to be overcome—nor is any one braced up for exertion. The tone of the discussion which followed Dr. Underhill's address clearly indicated that something of a more encouraging nature would have been welcomed, and could fairly be deduced from the facts which were made the basis of the Doctor's remarks.

Following the discussion on the address, three missionaries who are going out to India gave expression to their views. The Rev. J. Anderson returns to the field of labour after a short visit to this country; the Rev. G. Rouse goes out again to strengthen the staff, at present very much weakened. It was most refreshing to listen to the earnest utterances of one so able and so nobly self-denying as Mr. Rouse has proved himself to be. Mr. Henry St. Dalmas is a very young man, who goes out for the first time. The paper he read, containing a sketch of his history and feelings with regard to mission work, was modest, earnest, and effective. He expressed deep obligations to the Young Men's Christian Association, from which he had derived great benefit when he was residing in London, engaged as a clerk in the London and Westminster Bank.

At the close of Mr. St. Dalmas's paper, Mr. Birrell addressed the missionaries, and those who had the privilege of hearing him certainly will never forget the chaste, nervous, thrilling words of encouragement and appeal which fell from his lips. They were words most appropriate and valuable to the missionaries, and stimulating and helpful to all Christian labourers.

In the evening a public meeting was held in Union Chapel on behalf of foreign missions; Richard Johnson, Esq., of Manchester, in the chair. On account of the number of speakers who were to address the meeting, Mr. Johnson contented himself with a very brief but clear and fitting introduction of the subject which was to engage attention. It was very evident, from the cheers which greeted Mr. Johnson's appearance in the chair, that the delegates present appreciate the energetic course he is pursuing in connection with the great question of religious equality. Dr. Underhill indicated the field occupied by the Baptist Missionary Society. It has always appeared to us that this kind of thing, if well done, is a very capital feature in all public meetings on behalf of foreign missions. The Rev. H. Dowson, of Bury, delivered a vigorous speech, savouring rather strongly of the old unbending spirit. The Rev. Mr. Goadby, of Derby, gave a most masterly sketch of Orissa, as the sphere of the General Baptist foreign mission operations. It is long since we heard so able an address as a description of any mission; it was full of information clearly put and invested in a style the most captivating. Dr. Haycroft's speech was keen and clever; full of incisive remarks, but rather lacking in tenderness. The Rev. Mr. Davey, of Bahamas, supplied a description of those islands amongst which he labours. The Rev. Dr. Culross, of London, was down for a speech, but the time was too far gone to allow of his deliverance. It seemed to us that there was one great defect in the addresses, able and varied as they were—there was no enunciation of the great principles of foreign missions, nor was there any appeal addressed to the large number of Christians present to increased consecration of the glorious work. There was too much fighting against objectors; all sorts of objections were combated, till one was led to ask, "Are these gentlemen speaking to a hostile audience—are all these people adverse to mission work?" This argument against the sceptic and the enemy of missions is being urged *ad nauseam*.

On Wednesday morning the meeting of the Union commenced with a prayer-meeting, presided over by Dr. Underwood, of the General Baptist College at Chilwell. The attendance was very

large, and the services were of a most devout character. At 10.30 Dr. Thomas, the president of the Union, took the chair. The number of ministers and delegates was upwards of 850, constituting by far the largest gathering that has ever met at the Baptist Union. It is very evident that the autumnal session is taking a deep hold on the denomination, and will exert increasingly a vast power over the churches. Dr. Thomas, on rising to commence his address, was greeted with rapturous and prolonged applause, awarded to him as a fitting tribute to a long and useful career of unflinching, courteous adherence to principle. The Welshmen mustered in great force, and their reception of Dr. Thomas was particularly hearty. After offering a few words by way of explaining certain points in the address which he delivered in the spring, Dr. Thomas invited attention to the subject of "Baptists and Christian Union." He pointed out how the denomination had been benefited by the operations of the Union which was reorganised about forty years ago. The change effected amongst Baptists during that period was of the most marked and happy character. The asperities of parties had been softened down, and the different sections of the body had been brought into most harmonious co-operation; at present good will and brotherly love prevailed. The Doctor then sketched the history of the denomination in Wales, and mentioned the various doctrinal differences which in the past had split up the churches into contending factions. Happily, all this was long since passed away, and now there was the most hallowed fellowship. Dr. Thomas then took a wider view of the work and results of the Union, all of which indicated a marked advance in the spirit of love, and the general tone of feeling amongst all sections of the Baptist body; and he was most heartily cheered when he expressed an earnest hope that the almost insignificant points of difference which led to separate organisations between General and Particular Baptists might be swept away. There is evidently a deep conviction abroad amongst Baptists that thorough oneness and co-operation are practicable and essential. He pointed out very forcibly how more complete union would give increased power and tell upon the settlement of all the great questions of the day, such as the liberation of religion from State patronage and control, the educational needs of the country, and the momentous question of international arbitration.

The address was listened to with rapt attention, and was received with every mark of most hearty approval. In compactness, in unity of subject, and in effectiveness, it was certainly an improvement on the address which the Doctor delivered at the spring sitting of the Union.

Some reference to the Pastors' Augmentation Fund, by which sixty-nine ministers will benefit to the extent of 20*l.* each, and to the education of ministers' children, will no doubt appear in your report. Dr. Angus's paper on "Baptist Progress," which followed, was full of carefully collected facts and statistics, and these last were analysed in a masterly fashion. It appeared to us that every possible view of the subject was presented in its most striking light by the rev. Doctor. Whilst much was stated calculated to encourage, much, too, was mentioned that will tend to excite strict inquiry at the close of the reading of the paper. Its immediate issue as a cheap pamphlet was urged. We are much mistaken if the paper does not give a fresh impulse to effort for strengthening and extending the denomination. If the Manchester session of the Union had done nothing more than elicit this admirable paper it would have fully compensated for all the labour and cost connected with the meetings.

In the evening sermons were preached by Mr. Vince, of Birmingham, Dr. Landels, and Mr. Gange, of Bristol. As we could not be in more than one place, we can only say that the discourse delivered in Grosvenor-street Chapel was earnest, and was listened to with marked attention. Report speaks in the highest terms of the other sermons, particularly that by Mr. Vince. It seems to have been one of the most successful efforts of one who is widely regarded as amongst the ablest preachers of the present time in England.

On Thursday the session opened with a devotional meeting, presided over by the Rev. J. P. Mursell. The attendance appeared to be even larger than on Wednesday. The discussion on Irish Education, partly commenced on the preceding evening, was resumed, and the Rev. C. Kirtland, whose experience as the secretary of the Baptist mission in that country is great, and who had introduced the subject, concluded his telling address. Naturally enough the speaker touched upon the "No Popery" argument, but it was very noticeable that the audience was not taken so much with that view of the question as with the purely Nonconformist argument, which evoked a wide and most vigorous response. The resolution was spoken to by Mr. Wale, of Ipswich; Mr. Humphreys, of Wellington; and Dr. Todd; and was opposed by one courageous defender of religious education being given at the ratepayers' expense. We could not but admire the man's pluck in daring, amongst such voluntaries as Baptists are, to assert views so utterly opposed to the opinions of the audience.

The decision came to on the subject of church arbitration was in accordance with the report of the committee which deliberated on the subject, viz., that arbitrators shall be appointed to whom any dispute in connection with the churches may be referred. It certainly is a step in the right direction for the Church of Christ to have amongst its

own members a recognised and competent body to which matters in dispute may be submitted for settlement. The scheme was adopted almost unanimously, so that now there is no reason why our law courts should not be entirely relieved of all consideration of questions arising among Baptists.

Several other important topics engaged the attention of the Union. The plan proposed by the committee appointed to consider the subject of "ministerial education" is a good beginning. It will economise labour in the colleges, and must tend to a more thorough scheme of ministerial training. After this subject had been disposed of with unusual facility, the Chairman said that some little time ago a prize was offered for the best essay on "The Early Christian Doctrine as seen in the Apologists of the First Century," and that the prize had been awarded to Mr. Norton, a student at Rawdon. He presented Mr. Norton with a cheque for 10*l.*, amidst the hearty cheers of the audience. It should be stated that the money was given by Mr. Nutter, of Cambridge. The remaining business of the session was the proposal of an abortive scheme for ministerial settlements—to find pastors for vacant churches and churches for pastors who are without "a charge"—a paper read by the venerable Charles Stovel on "The Religious Aspects of State Education," which was perhaps a little cloudy, though true to the views generally held by the denomination; and last, not least, a cordial vote of thanks to the Manchester friends for their abounding hospitality.

The public meeting was a grand success—the Free Trade Hall being crowded to its full capacity, and the door besieged by immense throngs of people unable to gain admission, for whom a second meeting was improvised. After the Chairman, Mr. G. Kemp, of Rochdale, had fittingly introduced the business, the Rev. R. Glover struck a high note, calling upon Christians for a higher, holier, and most self-denying life of consecration to the Lord's service. It was a bold attempt of Mr. Glover in unsparingly exposing some of the weak points in the religious life and Nonconformist church organisations of the present time. We have no doubt but that many winced under the vigorous strokes which Mr. Glover dwelt out. Yet we must confess that all his utterances were needed. Mr. Jenkyn Brown, of Birmingham, followed with an almost painful earnestness. He called on all Christians to be courageous in defence of their principles. The Rev. C. H. Spurgeon was received with the most rapturous and prolonged applause. As it was his first appearance before a Manchester audience, the welcome was most gratifying. Mr. Spurgeon had spoken for an hour before to the supplementary gathering in the Friends' Meeting House; nevertheless, we never heard him do more effective service than on Thursday evening. The letter by John Ploughman relating his dream was a marvellously clever piece of satire. The meeting closed with an eloquent speech by the Rev. A. Mursell. We said in our notes last week that we looked to the meetings with "great expectations." We can now say they have been far exceeded, thanks to the executive of the Union and to the local committee—above all, to Him who is the source of blessing.

The first meeting of the Union was held in the lecture-hall of Union Chapel, Oxford-road (Rev. A. McLaren's).

The Rev. G. SHORT, B.A., of Salisbury, conducted the preliminary devotional exercises, after which the chair was taken by J. Bacon, Esq., of London, in the absence of James Harvey, Esq., who had been prevented by unforeseen circumstances from coming to Manchester.

MISSIONARY PROSPECTS IN INDIA.

Dr. E. B. UNDERHILL, one of the secretaries of the Baptist Missionary Society, read a paper on the condition of India at the present time, with special reference to Christian missions. After the Mahomedan invasion Hindooism had revived, and was in full vigour when Carey landed—its customs, traditions, institutions, and laws unchanged. We now see the whole system, religious, social, political, in a state of disintegration. Sir Bartle Frere says that everything in India is in a state of revolution; happily for mankind, as yet peaceable, generally silent, and often unnoticed, but still a revolution, more general, more complete, more rapid than that which is going on in Europe. The last thirty-five years, according to the same authority, have been emphatically the era of revolution in India. The India which we knew a generation ago, frozen into forms which had remained unchanged for so many centuries, can never be seen again. Even the Mahomedan controversialist of to-day is less confident, less sanguine of victory than of old. The *Englishman* affirms that the Hindoos are becoming demoralised. "We find," says Prem Chand Natto, of Sylet, "that idolatry is tottering to the foundation, and ready to fall prostrate before the spiritual worship of Him who is a spirit; that Brahmanism recognises spiritual worship; another class of young men who, feeling it hard to kick against the pricks, admit the truths of Christianity and sometimes profess themselves Christians, but urge as a subterfuge the unnecessary of baptism; and that there is another class of men who, infidels by practice and sometimes by profession, call themselves Utilitarians and repudiate every form of worship." These are some of the features of the state of society in Bengal at least. Dr. Underhill specified as the causes of this—our interference with all the details

of Indian life; the Government interference with the laws, taking up new functions, and calling forth its resources by canals, irrigations, railways, telegraphs, the post-office, &c.; the growing disregard of caste; and education and the preaching of Christianity. On the subject of education, Dr. Hunter, in his recent able work on Orissa, states that within the past twenty years the vast system of State education has quickened the intellectual torpor with new forms of life, and that the results of the efforts to educate now begin to disclose themselves in a degree of mental activity altogether foreign to the traditional character of Orissa. The past ten years, he testifies, have done more than the previous ten centuries to mobilise the people of Orissa, and to emancipate them from the slavery of superstition and priest-ridden ignorance. As to the preaching of Christianity, some say that the missionaries have done nothing, and can only sneer at their labours; but this is not the tone of witnesses like Dr. Hunter, to whom it seems impossible that an impartial observer can learn for himself the interior details of any missionary settlement in India without a feeling of indignation against the tone which some men of letters adopt towards Christian missions. The speaker next glanced at the effects of the present state of disintegration into which India has fallen. One of these effects was that differences of opinion as to efficiency of plans and results prevailed among the missionaries. Then there were diversities of sentiment among the Hindoos themselves. Education added to their power to judge the evidences of Christianity and to scrutinise its claims. European scepticism had its advocates and converts. The newspaper press of India was on the alert to criticize, and, with few exceptions, was hostile to Christianity. Besides, he believed that *ex officio* infidelity was a great external obstacle and difficulty. While the Queen declared that we should have liberty of conscience, a large proportion of the officials of India interpreted it in antagonism to Christianity, and not in its favour. Formerly it was the antagonism of ignorance with which they had to contend; now, too frequently, it was the antagonism of scepticism. Dr. Underhill next glanced at the state of things at home. There was in England a wide-spread doubt of the reality of the work wrought by missionaries, and of the efficacy of the plans pursued. The general anti-Christian movement of the age in science and literature was weakening the testimony for Christ, and led to doubts as to the state of the heathen. The nature of the literature which abounded around us was antagonistic. Christian publications did not flourish. Their magazines and denominational literature were all, more or less, in a fading condition. A still more prevalent cause of weakness was the ignorance prevalent among themselves; arising from the difficulty of giving information, from the passing away of the generation by which the mission was instituted, from the great public and political movements of the time absorbing attention, and from the distaste of the public press for missionary matter. The name of Carey was a talisman now for only a few. In the daily press there was not a paper that would care to insert in its columns anything that related to the Church of God, and this no doubt tended to create in the minds of the public an indifference to the work. If a man had his newspaper every day in the week to read there was very little time for anything else, and this was, of course, unfavourable to the missionary enterprise. The rapid increase of the Baptist body, the sums required to provide chapels and schools, and the entire apparatus of Christian philanthropy, militated against their income for the work of missions increasing in proportion to the growth of the denomination; as also did the great variety of Christian objects which claimed attention and support. The place in which they were assembled (Union Chapel) was a type of the change which had occurred in this respect. Their churches were now vast establishments, embracing a great variety of objects—schools, lectures, Dorcas societies, mothers' meetings, and other objects of Christian benevolence, appealing to their people in an infinite variety of forms. All these difficulties which he had indicated must be looked at in a calm, Christian, and philosophical spirit. He had mentioned them, not to depress, but to stimulate. It would be ignoble in them to go back. (Cheers.) God had been with them in the days that were past, and he believed that the process of disintegration going on in India was the very seed-bed of the Gospel. Was it not a law of God's kingdom that it could not grow until there had been a previous breaking up of the hardened soil? And did they dream that the soil, which had been hardened into all but iron by Satan and the desolating processes of idolatry, would be broken up in a day?

A cordial vote of thanks to Dr. Underhill was moved by the Rev. C. KIRTLAND, and carried with acclamation. A lengthened discussion on the subject then ensued, in which the Revs. William Robinson, of Cambridge; T. M. Morris, of Ipswich; O. Flett, of Paisley; E. Dennett, of Blackheath; D. Jones, of Brixton; W. Sturge, of Dartford; J. Tilley, of Cardiff; M'Kenna, of India; and Edwards of Bombay. Mr. STURGE, of Dartford, thought the prevailing infidelity among the inhabitants of India was to be ascribed to the Government system of education, by which the Bible and other religious books were excluded from the colleges and schools. If no positive teaching with regard to Christianity were given, and if the students have no means at hand of seeing the evidences of Christianity, could

they be surprised that the people are now found to a large extent in the region of unbelief? He, therefore, would insist on the great influence of their mission schools for the education of the young. The Rev. A. TILLY, of Cardiff, did not think the meeting would like it to go forth to the world that they wished the system of Government education in India to be altered. (Loud cheers.) He believed that it would be a more likely thing to effect the conversion of the Government-educated man than the bigoted Hindoo. (Cheers.) He thought the committee ought to be elected at the autumn instead of the spring meeting. For one thing there was a much larger attendance of delegates; and the meeting in the metropolis, made up as it was to a large extent of the brethren who had gone thither to preach missionary sermons in the London pulpits, was necessarily of a more exclusive character. (Hear, hear.) As to the results of their brethren's labours in India, he suggested that the present scheme of operations might be supplemented by the employment of a humbler class of missionaries, it being the primary object of the society to secure that the Gospel shall be preached to every creature under heaven. He enforced this suggestion by pointing to the work of the China Interior Mission, which employs about thirty-one European missionaries at a cost of 5,000*l.* per annum. These men and women are being greatly blessed in bringing the heathen to a knowledge of the truth.

The Rev. Mr. McKENNA, from India, said some friends misconceived the action of the Government of India in the matter of education. No impartial spectator could fail to perceive that the Government have pursued the only course that is proper—(Hear, hear)—giving a good secular education to the pupils, and leaving the rest to be provided by the missionaries. (Cheers.) The Government provide Bibles in the colleges, and almost all the lads in these institutions have read the Bible. They study Milton and Shakespeare, and they cannot understand the allusions in those poets without reading the Bible. At Chittagong the pupils used to come across from the school to his house and get a Bible-lesson. The Rev. Mr. EDWARDS, of Bombay, added his testimony to that of Mr. McKenna, on the subject of education. The Government, in his opinion, could not do otherwise than they are doing. He certainly would rather preach to the educated than to the ignorant Hindoo. The same power was, no doubt, needed upon both in order to their conversion—that of the Holy Spirit; but, humanly speaking, the educated man is on a higher vantage-ground, and his conversion will be much more important than that of the ignorant man. As to Mr. Tilly's suggestion, he believed from experience that the most rapid mode of evangelising India, consistent with centralisation of system, was to hold as many centres as possible, and hold them by one man. Dr. UNDERHILL briefly replied. The plan suggested by Mr. Tilly ought to be laid before the committee of which Mr. Tilly is a member. There it would be no doubt be duly considered. He agreed with Mr. Jones that the process of disintegration in India might be regarded as presenting sources of encouragement. As to other suggestions that had been made, he was now old enough to know that they had had a great many changes, but the result was that they all came very much to the same result in the end. (Laughter and "Hear, hear.") As to the meaning of the word demoralisation, which he had used in describing the present state of India, he had used it for disintegration, but also for something stronger. There had grown up out of the heathen system a certain kind of morality. But, according to the testimony of the *Englishman*, the heathen conventional restraints are being broken down, without the higher restraints of Christianity taking their place. The well-known examples of Greece and Rome were in fact being repeated in India. (Hear, hear.)

The conference was brought to a close by the designation to the mission field of Mr. St. DALMAS, of London, who gave a statement of the motives which had induced him to give himself to the work. Professor ROUSE, of Haverfordwest College, also intimated his intention to return to the work at Serampore, which he was compelled to leave some years ago by the failure of his health.

The congress was closed with prayer by the Rev. Dr. STEANE.

Seventy of the delegates were afterwards, along with the missionaries, entertained at dinner in one of the ante-rooms of Union Chapel.

A public missionary meeting, in connection with the session, was held in the Union Chapel the same evening. There was a large attendance, the building being well filled. The chair was occupied by Mr. Richard Johnson, of Manchester. The CHAIRMAN having introduced the business of the evening, Dr. UNDERHILL gave some information with regard to the work of the Missionary Society. The Rev. H. DOWSON, of Bury, and the Rev. T. GOADBY, of Derby, also addressed the meeting. Dr. N. HAYCROFT, of Leicester, delivered an eloquent address, which was succeeded by a speech from the Rev. J. DAVEY, missionary from the Bahamas. Dr. CULROSS having briefly spoken, collections were made, which realised 40*l.*

The session of the Union was opened on Wednesday. There was a large attendance—some 850 delegates, representing about 500 churches, being present. There was first a devotional service, at which Dr. Underhill presided. The Rev. Mr. Wigner, Lewisham; Rev. Mr. Barras, Peterborough; Rev. H. Varley, London; and Mr. Cook, of Bradford, took part in the service. A special

prayer was offered for the Pastors' Augmentation Fund and the Education Board. After the devotional service, the Rev. Dr. Thomas took the chair.

THE PRESIDENT'S ADDRESS.

Dr. THOMAS took as his subject, "The Baptists and Christian Union," in the course of which he made a general survey of the denomination. In former times their churches were less united in heart and action than now. They were formerly somewhat isolated, lacking the bond of visible union and strength, with doctrinal differences which caused coolness and alienation; but the violent controversies of the past had subsided, and the Particular Baptists throughout the kingdom (though not to the same extent as in Wales) acquiesced in the evangelical principles of modern Calvinism, and the number and influence of brethren who held extreme views of doctrine was apparently diminishing. While they had much cause for gratitude and joy in the visible unity and co-operation of parties more or less identified with the great body of Particular Baptists, they referred with peculiar pleasure and satisfaction to the present position and relations of the General Baptist Denomination, and the history of the origin and growth of that body within about a century. On both sides there seemed to be an earnest desire for closer union and fellowship. Why, then, should not the Union, without further delay, initiate some practicable measure of comprehension on the broad principles which they held in common, and under the appropriate name of Baptists—(applause)—allowing full liberty as to views of doctrine more or less general or particular. (Laughter, and "Hear, hear.") As to communion and other equal or more important questions—(hear, hear)—why not endeavour to form one united body of Baptist churches, agreeing in fundamental truths, equally remote, to use the words of Robert Hall, from Pelagian heresy and Antinomian licentiousness; and, while tolerant of minor differences, holding the Head from whom the whole body increaseth with the increase of God. Might not the Baptist believers of Great Britain and Ireland stand forth before the world as one body in Christ, their only Lord and Saviour, and extend the hand of fellowship to the myriads of brethren of the same faith and order beyond the Atlantic, on the continent, and wherever they might be found? (Applause.) They might now advance a step further in this direction, and consider the practicability of a closer union with other evangelical denominations. (Hear, hear.)

AUGMENTATION FUND.

The Rev. CHAS. WILLIAMS (Accrington) gave an abstract of the Pastors' Income Augmentation Society. This society was established to assist churches in providing an adequate and honourable maintenance for their ministers. At present it confines its grants to churches which give salaries of not less than 60*l.* or more than 120*l.* to their pastors. Of the 1,113 associated churches 742 pay stipends from 120*l.* downwards, the average being 75*l.* a year, the remaining 371 paying stipends of 120*l.* The society divides its income equally between the participating pastors, the dividend this year amounting to 20*l.* The income during the last three years was more than trebled, and the hope was expressed that in the course of a few years the 1,113 associated churches would be confederated together in this mutually helpful organisation.

The Rev. ARTHUR MURSELL moved:—

That this meeting rejoice in the success attendant on the efforts of the Baptist Pastors' Income Augmentation Society, and having regard to the efficient aid it renders to churches, in providing for the suitable maintenance of their pastors and its beneficial influence in developing, by co-operation in the good work, a bond of brotherly sentiment amongst the churches of denomination, this session commends it to the earnest sympathy and liberal support of the churches.

The only claim he had to the honour of moving this resolution was, that this society was born in his house. (Hear.) It originated in a *tele-a-tele* between himself and the Rev. C. Williams. He (the Rev. Arthur Mursell) congratulated them upon the success which had attended the society, for it had had to struggle for existence rather severely against something like prejudice; but it had lived that down, and was now an accomplished fact, for which a good many of their poorer brethren were very grateful.

The Rev. R. GLOVER (Clifton) seconded the motion, which was adopted unanimously.

The Rev. S. GREEN, of London, reported on the condition of the Educational Board of Ministers' Children. Were he at liberty to state the facts concerning the ministers who received aid from the society, and to present their expressions of gratitude to the meeting, he would not ask for 1,000*l.* a year in vain.

The Rev. H. ASHWELL, of Nottingham, moved:—

That the assembly has heard with pleasure of the increase of the funds of the board in each year of its existence, and of the larger number of beneficiaries just admitted, and cordially desiring the continued prosperity of an institution which gives such acceptable aid to ministers in the education of their children, requests the gentlemen whose names have been read to constitute the board of management for the ensuing year.

Dr. PRICE, of Aberdare, seconded the motion, and, in doing so, he remarked that the colliers of his district got more than preachers; and any collier, if he liked to work, might get more money than any minister in the valley of Aberdare.

The resolution was unanimously.

BAPTIST PROGRESS.

The Rev. Dr. ANGUS read a paper on "Our Progress," based on the statistical and spiritual condition of the Baptist body. As to the numerical progress of the churches, Dr. Angus gave the fol-

lowing facts:—In 1801 there were in England 417 Baptist churches, in 1871 there were 1,940, an increase in seventy years of nearly fivefold. For every twenty-one churches in 1801, there were now 100. The population of England had increased in the same time only threefold. In 1801 there was one Baptist church to every 20,000 Englishmen; in 1871 there was one church to every 11,000. The progress in the number of members was considerably greater. At the beginning of the century the average number of members was probably 60 or 70; in 1841 the number was 110; in 1860 the average number in 1,000 churches was 121; and in 1871 the average in 1,500 churches was 129. (Applause.) Compared with seventy-nine years ago, the churches had multiplied fivefold, sixfold in Lancashire and London; and the number of members of each church had doubled. Reckoning seventy members as the average of each church in 1801, there were then about 70,000 members; in 1871 the number was nearly 180,000. Dr. Angus proceeded to deduce hints for future guidance from these facts, which he though threw light on several questions.

The Rev. J. B. CHOWN, of Bradford, moved:—

That this meeting, in the review of the progress of our churches during the last seventy years, devoutly thanks God for the large increase with which they have been favoured, and earnestly calls the attention of pastors, deacons, and churches to the need of greater activity and prayer, in order to meet the wants of an ever-growing population, and to secure wider influence for the great spiritual truths we represent and are called to maintain.

The Rev. A. TILLY, Cardiff, seconded the motion.

Mr. H. VARLEY, London, hoped that a day would be set apart at the next conference for confession, prayer, and fasting.

THE NONCONFORMIST ASSOCIATION AND THE LIBERATION SOCIETY.

The DEPUTY-CHAIRMAN (Rev. C. Birrell) intimated that application had been made by the Manchester auxiliary of the Liberation Society and the Manchester Nonconformist Association to make a statement to the Conference. A deputation, consisting of Mr. Richard Johnson, president, the Rev. Joseph Corbett, Mr. J. A. Beith, hon. secs., the Revs. S. A. Steinthal, W. Hubbard, and Mr. B. L. Green, had been appointed to attend the Conference.

The Rev. W. SAMPSON, of Folkestone, moved the following resolution:—

That this Union being thoroughly convinced that the establishment by law of the Churches of England and Scotland involves a violation of religious equality, deprives those churches of the right of self-government, imposes on Parliament duties which it is incompetent to discharge, and is hurtful to the religious and political interests of the community, and that it ought therefore to be no longer maintained, urges on all its members the desirableness of earnest efforts to place these views fully before the nation, and especially of forming in their own districts local Nonconformist Associations, and otherwise promoting the principle of full and complete religious equality.

The Rev. J. P. MURSELL, of Leicester, in seconding the resolution, expressed his perfect agreement, not only with the principles mentioned, but his honest wish that some of them who were getting old might live to see the great purpose which they had completely realised. (Hear, hear.)

The resolution was carried unanimously.

EDUCATION IN IRELAND.

The Rev. C. KIRTLAND introduced the subject of "Elementary Education in Ireland," by moving:—

That this Union, recognising the soundness of the principle laid down in the constitution of the Board of National Education in Ireland, namely, a united secular and separate religious education, regrets that its education by the Board should have been hitherto on a limited scale; and, further, that this Union, while protesting against any additional changes, the effect of which would be to give a still more exclusive and sectarian character to elementary education, calls upon the Government uniformly and consistently to carry out its fundamental principle, and so place all national schools on that broad and undenominational basis which was proposed by the originators of the system.

The speaker said it was almost certain that unless some strong pressure was brought to bear upon the Government they would insist, at the first favourable opportunity that presented itself, upon dealing with the question of elementary education in Ireland. (Hear, hear.) And although we were ignorant of the proposals which they would submit to Parliament, we might be quite sure that if they dealt with the matter at all it would be in the form of a concession to the clerical party, not enough to satisfy them, but a great deal too much to satisfy everybody else. Mr. Kirtland quoted the testimony of Mr. Cavanagh, formerly head-inspector under the National Board, and now professor in a Roman Catholic University, to the effect that there were batches of denominational schools here and there, each professing attachment to the mixed system, but determined to have the command of their own schools; so that these schools fell down to starving point. He (Mr. Kirtland) visited one small place where he found a national school, and forty yards further he found a Roman Catholic school, and neither had more than twenty or twenty-five children. He called on a Roman Catholic priest, and suggested that it would be much better for all the religious denominations to agree to the mixed system, so far as secular instruction was concerned, leaving it to the different ministers to arrange for religious teaching. Of course, his proposal was laughed to scorn; and the probability was that if he had made the proposal to a Protestant Episcopal minister, it would have met with no better reception. Thus a great scandal was perpetuated, children were robbed of their educational rights, and the cost of education was greatly increased through the hostility of rival sects.

At this point the session was adjourned.

On Thursday morning Mr. KIRTLAND resumed his speech. He observed that Baptist prospects had

not been encouraging in Ireland for some years, but they were now brightening. He had a letter stating that some Roman Catholics had recently been baptized. The people were growing weary of the blighting spiritual despotism of Catholicism, and he was able to state on authority that there were some booksellers there whose best customers for Mr. Spurgeon's sermons were Roman Catholic priests. (Laughter.) We ought to be in possession of the plans of the Government. (Hear.) In 1865 a royal commission under Lord Powis recommended that large concessions should be made to the Irish hierarchy. Mr. Gladstone's utterances were unfortunately very ambiguous. (Hear.) They were capable of two or three meanings. He (Mr. Kirtland) had no doubt that the position of the Government was very delicate and embarrassing. (Hear, hear.) Whatever course our Government might take they were sure to lose a number of their supporters. If they did not concede the demands of the hierarchy they would brew no more for the priests; if they did, they would brew no more for Dissenters. (Laughter.) He (Mr. Kirtland) was determined, come what might, not to record his vote for any Parliamentary candidate who did not pledge himself in clear, unmistakable English both to vote for the repeal of the 25th Clause of the Education Act—(Hear)—and to oppose any extension of the denominational system in Ireland. (Hear, hear.) He moved the following resolution, which had been somewhat altered from that proposed the preceding day:—

That, in the prospect of early legislation on the subject of elementary education in Ireland, this Union views with great alarm the probability of any further extension of the denominational system in that country; and believing that the State, in paying for religious instruction in any form, exceeds its proper functions, calls upon the Government to apply to all State-aided schools in Ireland the principle of secular education which this Union has always affirmed.

The Rev. S. H. BOOTH, of Holloway, London, seconded the resolution. He reminded the Union that at Leicester and Northampton resolutions were adopted protesting that the Union could approve no system of State education that was not purely secular. Having said that in regard to the English and Scotch Education Bills, they were prepared, he thought, to do the same in respect to Ireland also. On what ground could they, as Baptists, protest against that endowment of Roman Catholicism? They could not on the principle that by doing this the Government handed over the coming generations of Ireland to that branch of the most gigantic system of tyranny the world had ever seen. But they must protest on this ground, which was at the basis of their Christian life as Baptist churches, that with religion the State, as a State, had nothing whatever to do. (Cheers.)

The Rev. Mr. WALE (Ipswich) said the resolution seemed to imply that the Government paid in this country, and was likely to pay in Ireland, for religious teaching. He was quite prepared to go at least as far as the gentlemen who had spoken in favour of secular education, but he thought the Union would place itself in a false position if they implied in the resolution that the Government intended to pay for religious teaching.

Mr. KIRTLAND: They are paying already.

Mr. WALE: The Government had always told deputations, and had always professed in regard to this matter, that they did not pay for the religious teaching in schools—(derisive laughter)—and if they went to the Government, they must deal with them from the Government point of view as well as from their own. In Ireland the Government did pay for religious teaching. The ground of this grant being given for Roman Catholic education was not a ground that they, as a Union, could occupy. Their objection, as Mr. Booth had very clearly put it, must be to the Government paying for or even in any way undertaking a religious education at all. They had no more right to speak as Baptists than the Roman Catholics had to speak as Roman Catholics. They must let the Government know that, while they objected to its doing anything in Ireland in respect of religious teaching, they as Baptists did not ask anything for themselves. They objected to the policy of the Government, not because they were a particular denomination, but because they objected to the Government recognising denominations at all. (Cheers.)

The Rev. Mr. POTTER, of London, said he held, along with many others, that in the 25th Clause there was no provision made for payment for religious teaching. The Government, as such, did not in any sense undertake the religious education of the children in the Act which they had passed, and there were not a few Baptists who were not prepared to condemn in the terms that some did the passing of the Education Act. They regarded it as a step, and a great step, towards perfect religious equality. (Ironical laughter.) Yes, perfect religious equality before the law—giving to the parents perfect control over the religious education of their children, and in no sense paying for anything but results in secular education. Such were his views of the Act, and such as he believed, honestly carried out, would correct the evils of which Mr. Kirtland had complained in Ireland. Judging from what Mr. Kirtland himself had said, there were plenty of Roman Catholics in Ireland prepared to break away from the trammels of the priests; and if they did they would be protected by the law of the land from interference—on the one hand from the priests, and on the other, he was going to say, from some of our Nonconformist Popes. (Much laughter and expressions of dissent.) He thought there could not be a more suicidal policy than that recommended

by Mr. Kirtland, of not supporting any one who would not go for the repeal of the 25th Clause. It would be fatal to the position which Nonconformists hitherto held in England. (Cries of "Question.") He should vote against the resolution.

The Rev. G. W. HUMPHREYS, of Wellington, said there appeared to him to be an inconsistency between the first part of the resolution, which objected to "extending" the denominational system, and the second part, which condemned it altogether. Did not the first clause of the resolution imply that if the Government stopped where they were, the Union did not so much object to the present state of things? After some conversation it was agreed to insert the word "practically" before the words "paying for religious instruction in any form." Thus modified, the resolution was passed all but unanimously, Mr. Potter alone holding up his hand against it.

The Rev. Mr. KIRTLAND afterwards moved:—

That a deputation, consisting of the chairman and secretary of the Baptist Union, the Rev. Dr. Haycroft, John Jenkyn Brown, Samuel Harris Booth, the Rev. Dr. Landels, the Rev. C. M. Birrell, be appointed to wait upon the Marquis of Hartington, Chief Secretary of Ireland, to represent to his lordship the views of this Union on the question of elementary education in Ireland.

The Rev. Dr. TODD seconded the motion, and it was adopted, the name of the Rev. Mr. Kirtland being added to the deputation.

CHURCH ARBITRATION SCHEME.

Mr. PATTISON, of London, presented the report of the committee appointed to consider a scheme for the settlement of disputes arising in the various churches comprised in the Union by arbitration. He said that the report of the committee simply was a recommendation to adopt the resolutions which he had presented at the last meeting of the Union. The resolutions now presented were as follows, being, with a few amendments, the same as those printed in the Handbook:—

1. That a standing arbitration committee be now appointed, consisting of five members, of whom three shall not be stated ministers; and that such committee shall be reappointed at and by every succeeding autumnal session of the Union. That members of such committee shall, after serving, be eligible for re-election, and all vacancies occurring in the intervals of the annual meeting may be filled up by the committee itself until the next annual autumnal meeting of the Union.

2. That the arbitration committee shall appoint a secretary, through whom all communications shall be made to and by the committee.

3. The arbitration committee shall have all the powers, and be governed by all the laws belonging or applicable to arbitrators legally appointed.

4. The arbitration committee shall undertake the reference of any dispute cognisable by law, arising within or respecting any church in the Baptist Union, which shall be duly submitted to it by the parties.

5. The arbitration committee may delegate to any one or more of its members the duty of making investigations or taking evidence; but every award shall be made at a meeting of the committee, and shall be deemed to be the act of the whole committee, three members being a quorum, and every award shall be signed by at least three members on behalf of the whole committee.

6. The arbitration committee may, from time to time, make bye-laws for the management of the business, and particularly may require of applicants a deposit for payment of necessary expenses, as a preliminary condition of reference.

7. The arbitration committee shall take up any matter cognisable by law duly submitted to them; they may also, in their discretion, undertake any reference respecting ecclesiastical matters or discipline in our churches, duly submitted to them, though such matter may not be cognisable by law.

In order to preserve intact the inalienable rights of Christian liberty, it is declared by this minute that reference to the arbitration committee shall be wholly voluntary.

The seventh resolution, defining the purposes for which the court of arbitration had been constituted, was omitted as unnecessary. He moved the adoption of the six resolutions.

The Rev. CHARLES WILLIAMS (Accrington), in seconding the adoption of the resolution, said he could not see what possible objections there could be brought against the scheme. At Northampton two or three brethren had pleaded for the independence of the churches, and expressed a fear lest a board of arbitration should somewhat interfere with that independence. Now, it should be perfectly understood that every Baptist was quite free to litigate to his heart's content, and he was sorry to say that the Baptist Union could not stop him in so very unadvisable a proceeding. (Laughter.) No one, therefore, would be interfered with in the exercise of his liberty. He thought it was their duty to encourage a scheme by which justice should be given, not to the man who could fight longest, but to the man who could show the best reason for his cause. He anticipated that for the board of arbitration there would be very little to do.

Dr. PRICE, Aberdare, asked how they could ensure that the award of the arbitrators should be final.

Mr. PATTISON replied that the law took cognizance of disputes in religious bodies only when salary, or property, or character were in some way concerned. Wherever cases involving such questions were referred to the arbitrators, the law would carry out the award of the arbitrators—the "sub-mission," as it was called, would be made a rule of court like any other agreement to refer, and by virtue of the statute concerning arbitrators, that award would be carried out as if it were the verdict of a jury.

After some further discussion, the resolutions were unanimously adopted. A committee of selection was appointed to choose a court of arbitration. They recommended the following gentlemen: Rev. Dr. Angus, G. W. Anstie (Devizes), Rev. C. M. Birrell, Rev. H. Dowson, and G. Stevenson (Leicester). Mr. Anstie and Mr. Stevenson had been chosen because of their legal knowledge. The names were unanimously accepted.

MINISTERIAL EDUCATION.

The Rev. Dr. GREEN (Rawdon College) presented the report of the committee on the question of ministerial education, which stated that there was no present prospect of any scheme of united action being accepted by all the colleges of the denomination, and therefore a general conference on the subject was not deemed expedient. But the colleges at Bristol, Rawdon, and Regent's Park were disposed to act together, and a specific and uniform plan of teaching was recommended, and it was urged that a representative board should be appointed, to receive the applications of all ministerial candidates desirous of entering one of the three above-named colleges; to assign them, after examination, to that college for which they might be best qualified; to arrange for the transfer of students from one college to another; and to organise and carry out plans for a more general support of the college system from all our churches. There would thus be the commencement of a common fund, in addition to the endowments, &c., appropriated, as at present, to the individual colleges. Dr. Green said they hoped that some day the colleges would be entirely relieved from preparatory educational work. (Hear.) Their colleges ought to be confined to theological and ministerial training. (Hear.) Preliminary work ought to be provided for lay liberality. It was hoped that another hall for study might be opened in connection with Owens College or London University College. (Hear.) It was desirable to enlist the regular and systematic support of the churches on behalf of the Baptist collegiate system. The work of collecting and begging should not be laid upon the tutors. (Hear.) It would be a disgrace if the Baptist denomination did not liberally support all these institutions and keep them out of debt. He believed that the formation of such a board would bring about a better state of things. (Hear.) Dr. HAYCROFT, in seconding the resolution, said he thought that this was a step in the right direction. Their difficulties in connection with ministerial education were very great. They must have training institutions for village pastors, and they must have colleges to give some of their ministers an education equal to that given in any religious society in the kingdom. He trusted that the supporters of the different colleges would not allow their local interests to stand in the way of realising this improvement. (Hear, hear.) The motion was carried.

A "scheme for a committee for ministerial settlements" was then explained by the Rev. J. WATTS, of St. Albans; but it was strongly opposed, and a motion that it be referred to the secretaries of the Baptist Association was rejected.

The Rev. C. STOVEL then read a paper on "The Religious Aspect of National Education," in the course of which he said that as citizens of England they had a right to demand in national education purity from religious and anti-religious dogmata of every kind. The affirmations of the schools should always be declarations of fact discovered and proved in the works of God; the teachers of religion, with perfect freedom of thought and action, would wisely advance with voluntary zeal, at their own cost, to bring the teaching of His works into closer and convincing union with the teaching of His Word. The pupil in the school might thus be made a worshipper in the church. The very difficulty which faced this design would form an advantage. By using the schools they educated the children; by turning the results of secular education to a religious use, the people of every class would be educated themselves. The school was secular, but the learners were free, the parents free, and the churches free, and all the ministries which they could employ were free to the utmost limits of their zeal. A vote of thanks to Mr. Stovel was carried, Mr. Potter objecting to being committed to the sentiments of the paper.

The Rev. Dr. JETER, of Richmond, U.S., was then introduced, and very cordially received. In the course of his speech he said that the American people sympathised very profoundly in their efforts to disavow the Church and State—(cheers)—and he might say that in the State of Virginia there was the first severance of Church and State that ever occurred upon the face of the earth. (Laughter and cheers.) Their fathers suffered greatly in the maintenance of religious freedom. They were persecuted and most outrageously treated, but they were firm and inflexible in the support of religious liberty; and they succeeded by their mighty earnestness in having the principle of religious freedom incorporated in their constitution—not only in the State constitution but in the constitution also of the United States.

After various votes of thanks, the benediction was pronounced, and the session ended.

The delegates dined in the schools adjoining the Union Chapel and the United Methodist Free Church. After dinner in the former place, the Rev. A. MacLaren, who presided, called upon the Rev. C. H. SPURGEON, who made a short speech, in which he said that there was no fault to be found with the programme of the session, except that there seemed not to be in it anything that they

particularly wanted. (Laughter.) If the time spent that morning in that general hullabaloo about the arbitration board had been given to prayer, he thought more would have come of it. He should not like to have the whole time given up to spiritual devotion, but it did seem to him that they had spent too much time discussing papers, instead of joining in a mighty artillery of prayer, which would give them success in the long run. (Hear, hear.) He felt inclined to get up and propose a resolution after Dr. Thomas's address, about the union of the different denominations. He wondered whether it would ever be possible for them to hold each year a congress of the voluntary churches for spiritual purposes. He did not know whether they could not have an infinitely more unanimous assembly than was produced by the various sections of that Church which was called the Church of England. ("Hear, hear," and laughter.) He fancied that the voluntary churches were vastly nearer at one than the Established Church. (Hear, hear.) He thought they might do a great deal towards Christian unity by frequently meeting together. The Rev. Mr. BIRRELL also addressed the assembly, complimenting Mr. McLaren on the arrangements he had made for the comfort of the delegates, and expressing his thanks for the welcome which they had received.

The public meeting of the session was held in the Free Trade Hall in the evening. Mr. G. T. Kemp, of Rochdale, in the chair. The building was crowded in every part, and it was found necessary to advertise to the disappointed late arrivals that a supplemental meeting would be held in the Friends' Meeting House, where the chief speakers, including Mr. Spurgeon, would deliver addresses. The principal speakers were the Revs. R. Glover, of Bristol; J. Jenkyn Brown, of Birmingham; C. H. Spurgeon; and A. Mursell. We cannot report these speeches, our space being exhausted.

THE CONGREGATIONAL UNION AT NOTTINGHAM.

(From our own Correspondent.)

NOTTINGHAM, Tuesday evening.

The preliminary proceedings of the autumnal meeting of the Congregational Union commenced yesterday, when a good public meeting was held at Derby, and a sermon was preached at Castle-gate Chapel in this town. The first session was held in the same building this morning, and whether it is because of its spaciousness, or because some of the members of the Union were late in arriving, the attendance in the early part of the day did not seem so large as usual; and the number of spectators in the galleries was not so great as on some former occasions. I, however, believe that 700 gentlemen intimated their intention to attend the meetings, and, no doubt, the attendance is large. I miss some faces of what are usually termed "leading men," but then I observe, as I have done at some recent meetings, that the interest of the Union meetings depends less than it did on the action and speeches of these same leading men, and that speech and influence are being more widely diffused than formerly.

After a devotional exercise, conducted by the Rev. CHARLES REED, Dr. KENNEDY, the chairman of the Union, delivered his address. Its topic was, "Our Place in England," and it was supplementary to the Doctor's address of May last, when his theme was, "Our Place in Christendom and in the Catholic Church." As you will, no doubt, give your readers extracts from this address, I need not do more than make a few references to it. It was able and interesting from beginning to end, and contained some admirable points, excellently put. And if anybody had the fear that Dr. Kennedy's chairmanship would suffer by comparison with that of his immediate predecessors, they must have felt, at the close of his second address, that the reputation attaching to the chairmanship of the Union has been well sustained in the present year. The local historical allusions with which the address commenced and closed were very happy, as were also the facts and illustrations intended to prove that Nonconformists were true Constitutionalists and "English of the English." Perhaps the most important portion of the address was that in which the speaker described the practical effect of the Bennett decision, as destroying the Protestant character of the Church, and forfeiting its claim to continue to exist as an Establishment. The duty of pressing forward for disestablishment was, in fact, the culminating point of the address; though, in the closing part of it, the spiritual dangers arising out of the worldliness of the times were impressively insisted upon.

After the assembly had sung, with almost thrilling effect, Dwight's hymn, "God help our native land!" to the tune of the National Anthem, the Rev. A. THOMSON, of Manchester, read a paper on "The Influence which Christians should exert on the Social Morality of the Age." It was slight, but

vigorous, and dealt with several important topics. He deprecated legal enactments to promote morality, though they might diminish temptations to vice. Especially ought vice not to be sanctioned, as it was, by the Contagious Diseases Acts, to which the writer made an indirect allusion. The physical condition of the people should be improved, and there should be further restrictions on the liquor traffic. Mr. Thomson, however, denounced the extreme views, and intolerant spirit, of some total abstinents. He also insisted on the value of personal example, and of the training of the young at home and in Sunday-schools. He thought there should be more pulpit exposition of the principles of Christian morality, and that cupidity and fraud should be more courageously rebuffed than they were. Expensive living and self-indulgence were as injurious as indulgence in evil amusements, or as unsound doctrine. Sound ethical principles should be enforced; while mental culture should open sources of refined pleasure. Pernicious books and loose talk were doing injury to the young. What was required was the practice of that which was already known, and the manifestation of the power of Christian principle among those who professed to be Christians.

The Rev. EUSTACE CONDER, who followed, thought that the matter went deeper to the roots of national life than any politics. A living, as well as a free Church was wanted. Sentiment was more powerful than argument, and perhaps the growing estrangement of the working classes from Christian institutions was partly the result of what they witnessed in the conduct of Christian men. He also, in reference to the Bennett judgment, expressed the belief that the latitudinarianism of the Establishment was injurious to the morality of the nation.

The Rev. J. G. ROGERS thought that appeals to legislation would not do much, while they were a confession of the insufficiency of Christian principles. Commercial morality was bound up with social morality and extravagant living, and a love of display had much to do with it. He thought some ministers shrank from preaching against it, lest they should be thought not to be preaching the Gospel; some Evangelical teaching fostering the idea of a divorce between religious truth and moral obligation. Spiritual ethics should be taught, and the question how should Christian men act in regard to the tendencies of the time, be carefully considered. They could not go back to Puritanism. The Puritans were men of their age, and Christian men of the present day must understand theirs.

The Rev. A. WRIGLEY, of Carlisle, having expressed the opinion that the Union ought to take action for the repeal of the Contagious Diseases Acts, the SECRETARY stated that the committee had deliberately come to the conclusion that the subject was too delicate to be discussed in a mixed assembly. The CHAIRMAN also deprecated discussion on the subject; on which Mr. WRIGLEY said that he thought such a determination cowardly, and retired.

The total abstinents present had murmured at Mr. Thomson's allusions to the temperance question, and now the Rev. H. TARRANT gave expression to their feelings. He thought Mr. Thomson's sneer an unhappy one; but any intention to sneer was repudiated by that gentleman. "Well, then," replied Mr. Tarrant, "he, at least, indulged in some severe reflections." These were to be deprecated; for intemperance was the greatest source of danger to English society. The intemperate advocacy of temperance was chiefly that of reformed drunkards, who felt strongly. The Wesleyans and the Church Congress felt it right to deal with the question at their gatherings, and next to the Gospel, nothing would so tend to uplift the masses as the suppression of intemperance.

Mr. GRIMWADE, of Ipswich, having strongly insisted on the necessity for improving the homes of the poor in towns, as well as in the country, the Rev. R. W. DALE lifted up the discussion to its former level by asserting that congregations, instead of disliking ethical preaching, delighted in it, and were too fond of it. The moral preaching denounced in the last century was not Gospel preaching. In teaching ethics they ought not to be mere moral teachers, for ethical laws and motives were transfigured and glorified by the Gospel; and Paul's epistles were referred to to illustrate the statement.

This closed an interesting discussion, and then came an elaborate resolution on the subject of "Councils of Advice," proposed in an expository speech by Mr. HANNAY, who explained that the subject, having been partially considered last May, was referred to the committee to bring up in another form. The resolution affirmed the principle of such councils, and recommended it for the adoption of the churches, but referred it to the county unions to discuss, so that, if they approved of the idea, they might prepare schemes adapted to their own localities.

The Rev. F. S. WILLIAMS, in seconding the motion, referred to facts proving the necessity for such a course, and pointed out the advantages likely to follow from its adoption.

Per contra, the Rev. J. STATHAM, of Hull, deprecated a hasty decision, asked if they were going to give up their Independency; pointed out that "weighty matters of common concern" would involve doctrinal belief; urged that the county unions might be put into antagonism to the parent Union; and, though it might be useless, he said he felt bound to utter his protest against a vain search

for ecclesiastical authority. The Rev. E. WHITE, on the other hand, described the good effect of boards of arbitration among the General Baptists; while the Rev. W. DORLING took the same view as Mr. Statham. The proposal, he said, touched their whole system; and he begged them to stand firmly by their distinctive principles, for it would be better to have Episcopacy or Presbyterianism than attempt by such means to correct the evils of Independency. Mr. COOTE, of St. Ives, as a layman, wished to know if men of business who resorted to arbitration lost their independence. The Rev. W. TRITTON referred to the history of the Church at Yarmouth for proofs of the excellent working of the proposed system, and denied that Independency means that every one should do as he liked. The Rev. Messrs. PASSMORE and BEVAN briefly spoke, the latter asking for more time.

Then Mr. HANNAY replied in a few vigorous words; stating that he was so little inclined to Presbyterianism that he left it because he did not like it. He met several of the objections urged against the resolution, but offered to let the subject stand over till the next meeting, as it was too important to be the subject of a hasty vote. To that course Messrs. STATHAM and DORLING, who had moved as an amendment that the question be postponed *sine die*, assented, and so the discussion came to a close at two o'clock, when the members of the Union adjourned—in two large batches—to the dinner provided by the hospitality of its Nottingham friends.

I should add that, among the incidents of the sitting, was the despatch by telegraph of a fraternal greeting to the English United Presbyterian Synod which was sitting at the same time at Birkenhead.

There are to be four sectional meetings during the week, and two of them took place this afternoon. At one the Rev. H. ROBJOHNS read a paper on "Significance of the Open-Church and Free-Offering Movement in the Church of England," and there was a good and lively discussion. Mr. Robjohns appeared to endorse the views of the National Association for Promoting Freedom of Worship, in regard to pews, pew-rents, and the weekly offering, and, while he admitted the difficulty of abandoning the old system in old places, he strenuously urged the adoption of the new system in new ones, especially in connection with missionary effort. The Rev. A. MACKENNAL, who followed, thought that the present system of church finance was the result of a recognition of personal responsibility, which was more felt among Nonconformists than among Episcopalians. He also thought that a feeling of personal independence led some of the working classes to prefer regular subscriptions. After all, he said, the spirit was more important than the form; for though they might take every door off its hinges, it would be no use unless they took the starch out of the congregation. Mr. COMMON, of Sunderland, denounced the mercantile spirit of the pew-rent system in strong terms. Mr. GRIMWADE, of Ipswich, spoke of the excellent effects of the open system in a new chapel in his town, and especially insisted on the virtue of chairs. Two other gentlemen bore testimony to the excellence of the weekly offering. The Rev. E. WHITE, in a humorous speech, referred to the necessity for sitting next disagreeable people, who smelt unpleasantly, which the open system involved, and also insisted that hearers needed comfortable seats to undertake the serious duty of listening to a sermon!

The Rev. JOHN ROSS, who had frequently been referred to, said that of late he had despaired of witnessing so much interest in the subject as that meeting had displayed, and expressed his belief that Churchmen were beating Dissenters by their voluntarism. One more short speech, and a brief reply from Mr. ROBJOHNS, closed the discussion, which was well sustained throughout.

In the other section the important subject of "Our Vacant Churches, and our present method of supplying them with pastors," was introduced by the Rev. W. Braden, but I am unable to include in this letter any description of the proceedings.

While I write the evening session of the Union is commencing. It is intended to be specially devotional. A paper is to be read by the Rev. W. Crosbie on "A new Baptism of the Holy Spirit, the special want of the age," and the names of the Rev. T. Binney and Mr. Dale are among the speakers.

The proceedings of the Union at Nottingham were preceded by a public meeting in the Victoria Congregational Church, Derby, presided over by Mr. Henry Wright. The subject selected was "Spiritual Life in the Churches," and the speakers were the Rev. S. HEDDITCH, of Clapton, who addressed himself to the question, "What is Spiritual Life?" the Rev. J. P. GLEDSTONE, of Hornsey, who spoke of the need of spiritual life; the Rev. J. CALVERT, of Sheffield, on the means of its promotion; and the Rev. W. M. STATHAM, of Hull, who protested against any mere denominational view of the question, which would exclude the spiritualism of a Fenelon, a Robertson, or a Manning. He insisted that the spiritual life in the pulpit required that the preacher should be in close rapport with the real life and actual experiences, hopes, cares, and trials, spiritual and temporal, of his hearers.

At yesterday morning's session of the Union in Castle-gate Chapel, Nottingham, after devotional services, the Rev. Dr. KENNEDY (the chairman for the year) delivered the inaugural address. Taking his cue from the historical associations of the place, Dr. Kennedy reminded his

hearers that two hundred and thirty years had passed since the great civil war of the seventeenth century had been inaugurated by the planting of Charles's war-standard on the Castle Hill of Nottingham. Though not attempting to justify the conduct of our fathers, we need not blush to identify ourselves with them, and to demand for them the thanks of a grateful posterity. What position do we their descendants occupy in relation to the commonwealth of our own day? There are those who will hardly allow us the name of Christians, or even Englishmen; but we deny the justice of that feeling. Nay, we claim to be not only true, but the truest Englishmen, the English of the English.

We are the representatives of those great principles, with the men who bled and suffered for them in the days of old, which have made modern England what it is, and which are now its most marked and cherished features—the principles of Constitutional Government and Religious Freedom. In the Revolution Settlement of 1688, these principles gained, if not a complete victory, at least one that was irrevocable, and whose "effectual working" could not cease until it was complete.

The maxim which the Stuarts and their flatterers in Church and State called *Divine*—"A Deo Rex, a Rege Lex"—was reversed; and henceforward, under a new dynasty, which, though allied by blood with the old, and thereby possessing the advantage of the traditions of seven centuries, owed its accession to power to the Parliament and the people, the fundamental principle of the English Government must be—"A Deo Lex, a Rege Rex."

From the hour of the successful assertion of this principle in the Revolution of 1688, our English rights and liberties have advanced to the ripeness in which we now find them. As representatives of that principle, we, the Protestant Nonconformists of the present day, claim to be the truest Englishmen, and to be, or to belong to, the true Constitutional party in the State.

A more complete misnomer cannot be imagined than the title "Constitutional" claimed by those who are the historical representatives of that party in the State which both before the Revolution of 1688 and since that era, have maintained to the uttermost the principles which have been cast out of the Constitution in these later times as incongruous and evil. We are the historical representatives of the party in the State which has made Constitution what it is.

If civil and religious freedom—a limited, not an absolute monarchy—with the Hanoverian dynasty, be elements of our Constitution, we are staunch Constitutionalists.

If Kings, Lords, and Commons are essential to our Constitution, we are Constitutionalists still; for if we object to the spiritual part of the peerage, we believe it to be not of the essence of a House of Peers, but one of those incongruities which must be purged out before our Constitution can be pure and homogeneous.

Our objections to the establishment and support of religion by the State are really shared in principle by all sections of the Church of England, excepting only a portion of the Broad-Church party. Both Evangelicals and Anglo-Catholics contemplate the separation of the Church from the State as an eventuality which not only may occur, but which, under certain circumstances, they would themselves respectively desire and promote.

They approve of the connection of the Church with the State only so long as the Church, and the form of connection, are such as their conscience can accept. A fundamental change in the Church, or any serious modification of its relation to the State, would justify their secession, and justify thereupon a demand for separation. Shall we charge them with disloyalty to the civil Constitution of their country, in rendering thus only a conditional allegiance to the great "Church and State" Institution? Shall we hold that they are standing, and that consciously, on the very verge of revolution, in that they are ready, at any moment, on the occurrence of certain eventualities, to abandon this institution, and even to demand that it shall cease to be? If not, neither may we be held disloyal and revolutionary, in that, with a calm, clear judgment, founded on many reasons, we believe that the connection between the Church of England and the State should now cease and determine.

We go farther. We are not content merely to be absolved from a positive charge of unconstitutional beliefs and practices. We claim to be even in this matter the truest Englishmen. From the day when the law of England ceased to require uniformity in religion as a condition of English citizenship, the civil establishment of one form of worship has been an anomaly and an anachronism. Such establishment has been in the highest sense unconstitutional.

Claiming thus to hold tenaciously and to represent fully every portion of our Constitution, and most especially all its highest and noblest and most characteristic features, we claim to be *par excellence* the Constitutionalists of England. And on this ground we claim to be English of the English.

Nevertheless, we do not hold any party in the State now responsible, except in so far as they voluntarily accept the responsibility for the sayings and doings of their historical ancestors, and there is but one party in these times which does this, viz., the Church of Rome, and that is a fact of deep significance. After a brief reference to papal infallibility and its logical results, Dr. Kennedy proceeded—

In saying all this I do not forget that Protestant Churches have been guilty of persecution. Episcopalians, having power, have persecuted; Presbyterians, having power, have persecuted; Congregationalists, with a strange inconsistency, having power, have persecuted—a fact which sufficiently demonstrates the danger of putting power into the hands of any ecclesiastical body. It is a temptation too great for human nature. But the difference lies here; persecution is not

the creed of any Protestant Church; it is the creed of the Church of Rome.

In this connection Dr. Kennedy entered upon an able review of the Bennett Judgment, which, he considered, would henceforth practically give a secure standing within the Church of England to a teaching which, it was confessed, nothing but the utmost subtlety could distinguish from the doctrines of the Church of Rome. The House of Commons heard the boast the other day from a foremost defender of the Church of England that doctrines ranging "from Romanist to Rationalist" may now be legally held and preached within her pale. This, according to a well-known dean, was "the last and crowning triumph of the Christian Latitudinarianism of the Church of England." But no enacting power, either before or after the Reformation, had ever contemplated any such comprehensiveness. It was for the nation to say whether it would continue its sanction and support to a Church no longer teaching a consistent system of doctrines, according to the opinions of individual clergymen "from Romanist to Rationalist." The Church Association had adopted a declaration to the effect that "the main condition of the Church of England's existence as the Established Church of this nation has been its essentially Protestant character." But now that the condition is fulfilled, no longer it follows by both moral and logical necessity that the Church of England has forfeited her right to existence "as the Established Church of this nation," and that her existence as such should henceforth cease and determine, unless the nation should be pleased to re-establish her by new statutes on the new condition that she may preach all manner of doctrine "from Romanist to Rationalist." The declaration further spoke of the necessity of "contending earnestly for the truth, and avoiding all complicity with false doctrine." But there were only two ways of doing this, either by demanding of the State that the Church should go free, or by voluntarily relinquishing her fellowship. A few—all honour to them—were prepared for one or other of these courses, but the greater part were not, but contented themselves with a "declaration." But what availed such a declaration without action? "Let Englishmen arise."

Let Englishmen arise and say that their National Church, reformed and instituted to be the teacher of a reformed faith, shall not, through virtue of legal technicalities, become the teacher of those errors which it was meant to destroy? Let the anti-Romanist party in the Church understand that only by one of two courses—secession, or the separation of the Church from the State with a view to self-reform—can they avoid complicity with the new condition of their Church? Let them secede, and we shall have stronger reason than ever to demand that the then Residuary Church shall cease to enjoy State patronage and support. Let them remain where they are, but honestly demand separation, and freedom, that they may reform themselves, and we shall help them right heartily in their demand.

Dr. Kennedy then drew an analogy between the historical crisis which occurred when Henry Burton warned Charles I. of the character of his counsellors Laud and Neale, and that involved in the Bennett judgment, and proceeded:—

England, in the person of its rulers, did not know the day of its visitation. Let England know it now, and determine whether the Eighth of June, 1872, shall be a black or red-letter day in her calendar. If others do not see its possible consequences for good or ill, let not us be blind. If others do not see in the late decision of the Judicial Committee a reason for the separation of the Church from the State, we do. With our principles we must demand separation, even if the pulpits of the Church preached the purest Protestantism. But now the pulpits of the Establishment may, without effectual challenge, preach substantial and all but nominal Popery, we have double reason for demanding separation.

We are thus brought by another circle of thought to the conclusion to which we were led in vindicating our position as Englishmen. Disestablishment, we saw then, instead of being unconstitutional and revolutionary, is a normal and legitimate development of the Constitution, a casting out of incongruous elements. Disestablishment, we see now, is equally necessary in the interests of that Protestant truth and freedom to which Popery is the irreconcilable foe. If Englishmen are not content to be carried back to Rome by the very institution which they have endowed for the defence of Protestantism, they must demand that the State shall withdraw from it all that it has given it, all that makes it—at least in a legal sense—national; and if other Englishmen do not understand this great necessity of our times and of our country, we do.

To sum up the argument, our antagonism to the connection of Church and State was not un-English, but the outgrowth of principles; which being true, and being at least germinally recognised in our civil constitution, are sure, sooner or later, to find their consummation in "a free Church in a free State." Dr. Kennedy went on to urge the necessity of doing practical justice to our own principles, first in relation to the preaching of the Gospel, adding that those who associate our name only with politics and debate would be astonished if they entered our places of worship to find how exclusively our ministers occupy themselves with spiritual truth and duty. The principle of spirituality in Church-membership was another matter in regard to which we must be true to ourselves that we may be true to our country. It was doubtful, too, whether ministers sufficiently studied the means of building up their people in all goodness, and of guarding them against the dangers which beset their Christian path. The circumstances of our time are very injurious to spiritual health. Monasticism was an evidence not of the strength of

faith, but of its weakness. But, on the other hand, political activity is sometimes accompanied by practices, which, though not flagrantly evil, are offensive to a mind instinct with Christian rectitude and honour. Another form of social danger arose from the rapid accumulation of wealth, and although there were illustrious examples of Christian simplicity and piety amid all its temptations, it was to be feared that these are the exception and not the rule. Our churches can occupy the place which God has given them in England, and fulfil its duties only in so far as they acquire a spirituality and a devotion which will lay their wealth and social influence on the altar of our common weal. But we must not be selfish in our nationalism, but, with a view to the good of all nations, labour and pray for the cleansing of our land from all defilement, and its ennobling with every grace and virtue. The present war of class against class would be brought to an end if the principles of the Bible could be got into the heart of the community and cordially acted on on both sides. Dr. Kennedy concluded as follows:—

Whatever others do, let us do our duty. Are we masters or are we servants? Let us be Christians in either capacity, and show that we are subject to that higher law which demands that we love our neighbours as ourselves.

Our hope for England is in our God. The age of miracles is past, but the age of Providence is not. We would fain see in our geographical position, our composite race, our ripened history, our constitutional liberties, our commercial communion with all nations, signs that God wills to use us more than ever for the good of mankind. But our hope is in God Himself, in the power of His Gospel to sanctify our people, and in the faithfulness of His Church to her mission. And, God helping us, we will not cease from holy toil and fervent prayer till the English nation shall be, in the words of Milton, "as one huge Christian personage, one mighty growth and stature of an honest man, as big and compact in virtue as in body."

On resuming his seat the chairman was greeted with loud applause.

The remainder of the proceedings are noticed above in our correspondent's letter.

The Rev. Laurence G. Carter, of Banbury, has accepted the unanimous invitation of the Baptist Church, Charlotte Chapel, Edinburgh, and will commence his labours on the first Lord's-day in November.

The Rev. Dr. Finlayson, United Presbyterian minister in Edinburgh, has been presented with 1,000*l.* by his congregation, in celebration of the completion of his twenty-fifth year as their pastor, and with 2,000 guineas by the members of the Church throughout the country, in recognition of his services to the denomination.

UNITED PRESBYTERIAN CHURCH.—The English Synod of the United Presbyterian Church holds its annual meeting at Birkenhead this week. The opening meeting was held last week at the Grange-road Church, when the retiring Moderator, the Rev. Dr. Edmond, of London, preached the opening sermon, and the Moderator-elect, the Rev. William Graham, of Mount Pleasant Church, Liverpool, delivered his address.

MAIDSTONE.—A bazaar, combining with it a loan exhibition, was held in the Corn Exchange and Concert Hall, Maidstone, on October 1st and 2nd. The purpose was to clear off the debt remaining on Week-street Congregational Church. The exhibition was large and interesting, the prominent part of it being a large number of oil and water-colour pictures by various artists, known and unknown to fame. Much pleasure was expressed at what had been gathered, and the result of the sale and exhibition has been such as to provide for the discharge of the liabilities on the building fund of the church.

SHEPTON MALLET.—Interesting recognition services were held last Wednesday at the Independent Chapel, Shepton Mallet, Somersetshire, where the newly-elected pastor, the Rev. A. F. Jocelyne, B.A., received a most hearty and affectionate welcome. At the morning service the Rev. E. S. Prout, M.A., of Bridgewater, read the Scriptures and offered the recognition prayer, and the Rev. T. W. Aveling, of London, preached from Malachi iii. 10. At five o'clock p.m. there was a largely attended social tea in the schoolroom, after which a public meeting was held in the chapel, when words of welcome were spoken and interesting addresses delivered by the ministers and friends present, among whom were the Revs. A. Rowland, LL.B., of Frome; J. Rudduck, of Westbury; W. Mead, of Oakhill; E. Edwards, of Calne; D. J. Gass, of Bruton; F. Bryer, of Wells; Messrs. F. Spencer, of Oakhill; J. Gait; Jas. Allen, and W. Clarke. The pastor had the pleasure of announcing that upwards of 40*l.* had been subscribed to defray the expenses of new class-rooms and the furnishing of the vestry, and that Mr. John Allen had kindly promised to spend the same amount on the improvement of the schoolroom.

A GOOD YEAR'S WORK.—The Marquis of Kildare, as Chancellor of the Queen's University in Ireland, conferred the degrees and diplomas on the successful students on Thursday. The Chancellor, in the course of his address, said that during the past year the University had taught 745 students in its colleges at Belfast, Cork, and Galway, of whom 200 were Roman Catholics, 243 members of the Protestant Episcopal Church, 234 Presbyterians, and 69 members of other denominations.

THE NONCONFORMIST SUPPLEMENTS.

STATISTICS OF RELIGIOUS ACCOMMODATION IN OUR LARGE TOWNS.

With the *Nonconformist* of WEDNESDAY, October 23rd, will be given a

SPECIAL SUPPLEMENT OF EIGHT PAGES,
Containing details arranged in a tabular form of the places of worship, sittings, and mission stations of each Religious Denomination in all the towns of England and Wales with a population exceeding 100,000, viz. :-

Birmingham,	Manchester,
Bradford,	Newcastle,
Brighton,	Portsmouth,
Bristol,	Salford,
Hull,	Sheffield,
Leeds,	Stoke-on-Trent,
Liverpool,	Wolverhampton,

Also a comparative statement of the number of places of worship in these towns, and their accommodation in 1851 and 1872, with a view to ascertain the progress which has been made in the interval; together with suitable explanations and comments.

With the *Nonconformist* of WEDNESDAY, November 6th will be given a

SPECIAL SUPPLEMENT OF EIGHT PAGES,
Containing the same information relative to all towns with a population of over 50,000 and not exceeding 100,000, viz. :-

Bath,	Norwich,
Birkenhead,	Nottingham,
Blackburn,	Oldham,
Bolton,	Plymouth,
Derby,	Preston,
Devonport,	Rochdale,
Halifax,	Southampton,
Huddersfield,	Stockport,
Leicester,	Sunderland,
Merthyr,	Swansea.

Two additional supplements will be published in due course, containing similar statistics relative to all the towns with a population over 20,000 and under 50,000—fifty in number—together with a final review of the entire tabular information published.

In each case the statistics will be furnished by trustworthy residents, and will be the result of careful personal inquiry.

*. The four numbers will be sent by post on the receipt of 1s. 10d. in postage stamps.

Arthur Miall, 18, Bouverie-street, Fleet-street, E.C.

DIVIDENDS, 10 to 20 per Cent. on Outlay. For Safe, Profitable Investments, consult SHARP'S INVESTMENT CIRCULAR.

The October Number ready—12 pages, post free.
It contains Safe Investments in English and Foreign Railways, Debentures, Insurance, Gas, Docks, Telegraphs, Banks, Mines, Foreign Bonds, American and Colonial Stocks, &c.

CAPITALISTS, SHAREHOLDERS, TRUSTEES
Will find the above Circular a safe, valuable, reliable Guide.
Messrs. SHARP and Co., Stock and Share Brokers,
33, Poultry, London (Established 1852).
Bankers: London and Westminster, Lothbury, E.C.

TERMS OF SUBSCRIPTION.

The *Nonconformist* is now supplied, post free, at the reduced price of

ONE GUINEA PER ANNUM.

to all subscribers who order the paper direct from this office, and are willing to pay the amount in one sum in advance.

Those subscribers who prefer to remit half-yearly or quarterly will be supplied with the paper on the same terms as heretofore.

The half-yearly subscription is 12s.; quarterly, 6s.

Published by ARTHUR MIALl (to whom it is requested that all Post-office Orders may be made payable), 18, Bouverie-street, Fleet-street, E.C.

TO ADVERTISERS.

The Terms for Advertising in THE NONCONFORMIST are as follows :-

One Line	A Shilling.
Each additional Line	Sixpence.

There are, on an average, eight words in a line.

LEADER PAGE.—An extra charge of 2s. 6d. for every ten lines or under.

For Situations Wanted, five lines	s. d.
" Wanting Servants, &c.	2 0
"	2 0

A Liberal Reduction made on a Series for Educational and all other Advertisements.

*. As the Organ of a great and growing movement, the principal Weekly Journal among Dissenters, and a first-class Family Newspaper, the *Nonconformist* has become a very desirable medium for Advertisers. Since the beginning of 1872 there has been a large increase of Annual Subscribers as well as in the general circulation.

THE NONCONFORMIST is registered for transmission abroad.

*. As our first special Supplement referred to above will be given next week, we shall be obliged by advertisements for that number and extra orders for the paper being sent to the office as early as possible.

The Nonconformist.

WEDNESDAY, OCTOBER 16, 1872.

SUMMARY.

PERHAPS the most important event of the week is the series of October elections in the United States, which are believed to have virtually secured the re-election of General Grant to the Presidency for the next four years. In Pennsylvania the Republicans chose the governor of the State and seven members of Congress by a majority of more than 20,000. It generally happens that the vote in this State indicates with accuracy the issue of the Presidential election. In Ohio, the great Western State, the Grant party have also gained a majority, 15,000, though smaller than in the contest of 1868; while in Indiana they have succeeded in returning a governor by a very small majority, and have secured their ascendancy in both branches of the Legislature. These victories give the Republicans from fifty to sixty additional votes in the Electoral College, which will meet early next month, and within ten or thereabouts of the absolute majority, 184, needed to secure the re-election of President Grant. It is manifest that the people of the Union are for the most part satisfied with his administration, are not prepared to endorse a policy which might virtually re-establish slavery, and are not enamoured of such coalitions as that which has been struck up between the malcontent Republicans and the Democratic party. Grant's majority will certainly not be large. His popularity has declined, and probably his régime will be more free from reproach in the next four years than in those during which he has occupied the White House.

Amid the turmoil of this electoral campaign Mr. W. H. Seward, the eminent American statesman, has passed away. Years ago he did eminent service in fighting the Free Soil battle, but the Republican party in 1860 preferred Mr. Lincoln to his brilliant competitor. Mr. Seward, however, became the new President's Secretary of State, occupied that position throughout the terrible conflict with the South, and almost fell a victim to that atrocious conspiracy which was fatal to Mr. Lincoln. Though the deceased statesman was unpopular in this country, owing to his overbearing diplomacy, it was he who set on foot the negotiations which resulted in the first Alabama Treaty, and which was rejected by the Senate.

The statements made last week by M. Thiers in person before the Permanent Commission of the National Assembly, quieted the excitement which had sprung up—for it seems that France must have some sort of crisis about once a month. On the one hand, the President does not propose to proscribe any officials who connived at the recent Republican meetings; on the other, he has expressed condemnation of M. Gambetta's theories, protested against the idea of France being divided into several castes, and vindicated the rights of the Assembly. But he will not admit that any other form of government except the Republic is possible at the present time. Frenchmen do not, he said, "love one another sufficiently." Perhaps if he had said they lack the spirit of mutual toleration, it would have been more to the point. The President, however, *à propos* of some interference at Nantes with the pilgrims to Lourdes, somewhat ostentatiously avowed his resolution to repel attacks upon Catholicism, "the national form of worship": and he promises that the payment of two milliards of the remaining war indemnity shall be made by the middle of next year, and that the third and last "will shortly follow." Meanwhile, he boasts that "our army is recovering, and our credit excellent."

Several Cabinet Councils have been held during the week, the main object of consideration having, it is believed, been the proposed new Treaty of Commerce with France, which will rule similar negotiations of M. Thiers' Government with other European Powers. It would appear that the French Government make one substantial concession to this country by consenting to abrogate the differential duty on shipping, which is no real advantage to France with her small commercial marine, and has been beneficial to German ships. In return they demand increased import duties on cotton and woollen goods, for revenue purposes, equivalent to the duty on raw materials paid by the French manufacturers. Such proposals are at variance with free-trade principles, but M. Thiers pleads fiscal reasons for increasing these taxes. The protracted discussions in Downing-street point either to the urgent need of settling the details of the new treaty, or to serious differences on the subject. Probably Mr. Gladstone and his col-

leagues have not at these councils altogether ignored their domestic policy, and may have roughly sketched out their programme for next session. Time will show whether it comprises an amendment of the English Education Act, and a proposed settlement of the burial question.

There has been a municipal election at Wakefield during the week, which was remarkable for the signal failure of the Conservatives to repeat the Preston ticket system for frustrating the legitimate action of the ballot. Though there was but one polling-place, the result of the contest was entirely a matter of doubt till the declaration was made by the mayor. From this and some other cases it may be inferred that to obtain the coveted information as to the progress of voting, the consent of both sides is necessary, and that so elaborate and costly an agency as that employed at Preston can rarely be obtained. Even then it would be little avail where there is more than one seat to be contested.

PRINCE NAPOLEON'S EXPULSION.

M. THIERS has fallen into a blunder—a very awkward one it may turn out to be. Possibly—and, in the absence of further evidence, we may say, probably—he has been scared and misled by the fidgetty officiousness of the French police. He has ordered the arrest of Prince Napoleon, and his extradition, if we may so phrase the transaction, beyond the frontier of France into Switzerland. It is extremely doubtful whether he can plead a legal justification of his conduct; at any rate, he will be called upon to do so. But even if borne out by law, it is difficult to discover the political recommendations of his sudden outburst of violence against the Prince. He may, for aught we can tell to the contrary, have fingered the threads of a Buonapartist conspiracy, of which Prince Jerome was an accepted agent. It is rumoured, indeed, that M. Thiers had received a box containing two Orsini bombs, together with a message that 2,000 of those explosive missiles had been sent into the capital. But it is difficult to imagine M. Thiers imposed upon by so clumsy a menace, and it is still more difficult to connect such a fact—even if it were a fact—with any revolutionary machinations of the Prince. On the whole, it seems most likely that the President of the Republic has become cognisant of facts which lead him to distrust Imperial professions of loyalty, and that his knowledge or—what would be equally disturbing—his suspicions, has robbed him of his presence of mind, and has beguiled him into a palpable mistake of tactics.

Some allowance, no doubt, should be made for the septuagenarian statesman. His work, during his occupation of the supreme post in France, has been not merely an uphill one, but peculiarly worrying. Thus far his success has been much greater than might have been expected, but it must have been purchased at an immense expense of thought and anxiety. To prevent factions in France from falling foul of each other, and tearing each other to pieces, by the maintenance of a Government which favours neither, is a task which may well wear out the spirits of the most vivacious, as well as the most sagacious of rulers. M. Thiers has been indefatigable in his endeavours to compass this purpose, and on the whole has had reason to felicitate himself on the result. What wonder if he has learned to detect plots and combinations where none exist, and to become less and less careful to restrict himself to legal instruments in endeavouring to crush them? In passing moral judgment on the old man, we must bear in mind the exceptional complexity of the duties imposed upon him by his country.

But there is hardly room for question that in arresting Prince Napoleon and forcibly expelling him from the country, he has committed a serious error. The Prince had been guilty of no overt act of disloyalty. He was not an exile. He had once and again travelled through the country without hindrance since the Franco-German war. On this occasion he had not only a lawful but a domestic purpose to accomplish. His wife was with him. His passport was quite *en règle*. He had done nothing to incriminate himself. He may have been looked upon by the police as a scheming representative of the Empire, and an inconvenient focus for the intrigues of its few but able friends in France. But the President of the Republic should have looked at the Prince's presence in France with other eyes than those of the police. The Prince has a brilliant and fascinating mind. He has habitually leaned more or less to the popular side of the political questions of his day. It is a pity to make a martyr of him, and especially to do so gratuitously. We quite agree with an evening contemporary that "it

may be predicted with almost perfect confidence that the Bonapartists will have no chance till the conflict of Republican and Monarchical ideas is somehow settled—even if then it have any chance." "Uneasiness is precisely what is most to be avoided in France just now, and nobody has shown a better understanding of the fact than M. Thiers himself. But a step like this is sure to be followed by a great deal of uneasiness, and for that reason alone needs much to justify it."

Possibly, fuller information may explain what seems at present rationally inexplicable. M. Thiers can make himself heard when he sees fit. He will doubtless do so before the National Assembly when it meets. For our part, however, we wish he had no such task before him, however successfully he may get through it. Because on no point is the old maxim more applicable—"qui s'excuse s'accuse." And if M. Thiers is believed to be capable of being misled by nervous apprehensions, he will soon lose his mastery over the French mind.

THE LONDON SCHOOL BOARD IN DIFFICULTIES.

EVERY common-sense observer must have felt, even two years ago, that the members of the School Board for London were called to a work which might well task the powers even of statesmen. In fact, since Hercules was commissioned to cleanse the Augean stables, scarcely any such piece of work has ever been given to mortal men, as that which, at least according to the ordinary interpretation, was committed to the unfortunate members of our London educational Parliament. They had to deal with a population of three millions and a quarter, dwelling in a province of stone and brick, which, if it attracts the splendour, drains also the squalor of the whole land. No one knew accurately what provision had been made for the education of the poor, or precisely where it was situated. A large number of the population were notoriously dependent upon the labour of children. Tens of thousands were born of parents who had no more idea of regarding education as a necessity of life than have the fowls of the heaven or the beasts of the earth; nay, perhaps less. For a duck at least feels it a duty to teach its young to swim, and indeed, is so earnest in the matter, that should any hen's egg chance to be hatched amongst its brood, no conscience clause protects the dissenting chicken from the doctrine of baptism which is so practical a necessity of life. In this vast human population, not only were the responsibilities of education undreamed of, but thousands of parents woke up every Monday morning without a penny to buy the breakfast loaf unless by the aid of the pawnbroker. Yet this luckless School Board of London, if we may judge by the criticism current some six or nine months ago, was expected within a year to ascertain precisely how much school accommodation to provide, and where to put it; to build schools for all the untaught, without running the risk of any rivalry with any other schools or offending a single clergyman; to secure the regular attendance of young Arabs who had never known what it was to sit still for an hour together; and more than all, it was expected to work a miracle of conversion, by convincing ignorant parents of their duty; and to do all this without any danger of a needless increase to the rates by too free an exercise of its power of gratuitous instruction. That the members of the board have grappled right manfully with their task we know. But what was expected of them by popular imagination, was altogether beyond human attainment. They have done much; but it is scarcely to be wondered at if it is only now, when two-thirds of their term of office have expired, that they come face to face with the most serious difficulties of their mission. Happily we have not to speak of the irrepressible "religious difficulty." That seems comparatively in the background now; though very probably it underlies many perplexities which are momentarily more prominent. The difficulty now is how to get the very poor regularly to school.

A year ago, when it was found impossible to pass a bye-law which should involve the payment of fees to denominational schools, Mr. W. H. Smith succeeded in carrying a resolution, offered as a sort of compromise, to the effect that the board would, for the space of twelve months, remit or pay fees in exceptional cases of extreme poverty. We believe that this resolution has never been acted upon in any single case. Applications have been made both for remission and payment of fees. But in every instance a microscopic scrutiny has discovered some reason supposed to be sufficient for the rejection of the request. The real truth is, so

far as we can gather from discussions for the most part very meagrely reported, a considerable number of the board are opposed to gratuitous instruction on any terms, at least unless it is administered through the mediation of the relieving officer. Under Denison's Act the guardians are empowered to pay the school fees of children whose parents are in the receipt of parochial relief. How far they have the power of paying fees for any other children, we will not undertake to decide. At any rate the School Board has shown a strong disposition to throw this part of their work on the guardians, and even succeeded in getting a circular sent from the Local Government Board encouraging, or urging, guardians of the poor to put Denison's Act into operation. Unfortunately, or fortunately, according to the view that may be taken, that Act is not compulsory. And the guardians of several unions, apparently resenting the idea of being made subordinates to the school board, have passed a resolution deprecating the idea of any responsibility on their part, and politely suggesting that the school board should do its own work. Under these circumstances, as the difficulties in enforcing school attendance were accumulating, and were in many instances insuperable, the vice-chairman, Mr. Charles Reed, M.P., gave notice some time ago of a resolution to request the managers of all schools, whether under the board or not, to report how many places they could conveniently set apart for free scholars. The objections to such a resolution are manifest, and were freely pointed out last Wednesday by those members who are supposed to be best acquainted with the feelings of voluntary school managers. On this Mr. Picton proposed an amendment to the effect that the board should frankly acknowledge the incumbent duty of providing gratuitous instruction where necessary. This amendment, however, being viewed in the light of Mr. Picton's adherence to the platform of the Birmingham League, was needlessly supposed to raise the whole question of free schools. Accordingly, Lord Mahon gave notice of another amendment in case Mr. Picton's was carried, denying that the need of free schools had been proved, and giving to Mr. W. H. Smith's resolution another year's lease of life. On the other hand, Mr. MacGregor offers a distinct resolution, which we scarcely know how to reconcile with his well-known kindness of heart. For he proposes a limited system of free schools, to be confined to those children who, from their habits and dress are unfit for the ordinary schools, or whose fees are not paid. Now we venture to think that many children may belong to the latter class whom it would be an injustice and a cruelty to lump together with the former. There must be, and indeed it is notorious that there are, many poor widows who feel a laudable pride in independence of the parish, but who escape the necessity of parochial relief, literally only by the skin of their teeth. There are also invalid fathers, who are very much in the same condition, or indeed, in a worse, for they are a helpless burden on their wives. Now the Elementary Education Act manifestly contemplated cases like these in its generous provision that free instruction should not be regarded as parochial relief. The distinction is surely as sound as it is considerate; for education never pauperises, but raises its recipients to independence and self-confidence. Before these lines meet the eyes of our readers, the present discussion in the School Board for London may be settled. What the momentary issue may be, we cannot anticipate. But of one thing we are assured, that no settlement can be final, which confounds the children of struggling and honest parents with the diseased or possibly vicious offspring of vice, idleness, and intemperance.

CANON GIRDLESTONE ON THE CHURCH IN THE RURAL DISTRICTS.

No one writing on the practical working of the Establishment in the rural districts has a greater right to respectful attention than Canon Girdlestone; for not only has he a thorough acquaintance with the subject, he has the candour required to admit unpleasant facts, and courage to face the consequences which such candour usually involves. He is also one of the few—the very few—Established clergymen who avail themselves of their position to improve the physical and social condition of the agricultural population, and in doing so has excited the hostility of squires and landowners, who resent his advocacy of the cause of the labourer as an attack upon themselves. The article which he has contributed to *Macmillan's Magazine* for this month is such as we should have expected from the Canon's pen; being fair and ingenuous in statement, and altogether free from the heat

and exaggeration which commonly characterise the writings of "Church defenders." It appears to have been suggested by the notice of Mr. Miall's disestablishment motion for next session; respecting which the writer makes the safe statement that it will not be carried next session, and that "a good deal of time is sure to intervene between the moving of the resolution and any kind of legislation on the subject." He is also equally safe in the further assertion that "if ever disestablishment takes place it will be accompanied by disendowment."

Much more important is his admission, that opposition to disestablishment is not to be looked for in the towns, which are not the stronghold of the Church; for there, owing to past neglect, it has fallen below the wants of the population, and the parochial system is comparatively inoperative. Nor does he think that disestablishment would act ruinously in the towns, which would attract men of mark and position, and be as well cared for by the Church as now. But the Church, it is alleged, bestows as much care on obscure villages as on large towns, and he gives us the usual picture of the country parish—not forgetting the "one family, the head of which is a gentleman by birth and education"; often spending more on his parishioners than he receives from his benefice. It is there that the Church's stronghold is to be found; for there are even large numbers of rural Dissenters "who would with one accord oppose Mr. Miall's resolution." Without an Establishment, it would not be easy "to provide an adequate maintenance for a gentleman," and remote rural incumbencies would "be filled with men of inferior rank and position." Compared with the solid advantages enjoyed under the existing system, religious equality is "a merely speculative question." It may be doubted "whether the Church would be even so well-governed by itself as by those to whose control it is now subjected." And "those who dwell in the rural districts do not see how even theoretically there is anything inconsistent in a Christian Church being, to a certain extent, at the mercy of a Parliament into which are admitted Jews, Turks, and Infidels; while in practice they see that it works sufficiently well"—for which reasons, while the towns might possibly give a majority for Mr. Miall, there would be in the country at large a majority of "a hundred to one for the Church of England remaining as it is."

Unfortunately for the effect of these optimistic statements, the Canon supplements them with others, which not only show that he has not much faith in this boasted majority, but also that the system which is declared to "work sufficiently well," is, in reality, anything but a good working system. For, he adds, the question is how long will the present popularity of the Church in the rural districts last? and the answer to that question depends on certain improvements which are needed, and on the avoidance of grounds of offence now existing.

"A great alteration and improvement," we are told, is required "in the manner and matter of preaching," and, in insisting on this, the Canon—apparently quite unconsciously—shows that the "educated gentlemen," the "men of mark and position," whom he so highly values, are unfit for the most important part of the work assigned to them—at any rate, in the rural districts. They make an ill choice of topics; they write their sermons in a style quite unsuitable for those to whom they are addressed, and then read them "in a monotonous, drowsy, perfunctory, uninteresting way." "The rural population cannot understand this sort of sermon." And then Canon Girdlestone gives advice in the matter of sermon-making which, in fact, is an injunction to the Established clergy to take lessons from those "men of inferior mark and position," the Dissenting ministers, and even the still more despised class, the local and other lay preachers. Indeed, he says, as plainly as could be desired, that:—

The Church of England has lost as much by written as Dissent has gained by unwritten sermons. To my certain knowledge hundreds and thousands of rustics go to chapel because they cannot understand the parson in church. The sermon in the chapel perhaps has little in it, but that little is intelligible, and a little understood is far more valuable than twenty times as much which is like so much Hebrew to the hearers. Depend upon it, as a rule, preaching is a weak point in the Church of England, and, especially in the rural districts, must be greatly improved and adapted to the character of the hearers, if the Church of England is to maintain its own in its special stronghold.

"Another thing which threatens materially to lessen the hold which the Church of England has upon the rural population is the introduction of High Church Ritualistic practices"; for "everything which savours of Popery is an abomination to rustics," and "all the genuflections and prostrations of the modern Anglican priest are simply an enigma to the rustic mind." These assertions, we believe, to be well grounded;

but they suggest to supporters of the Establishment whose ecclesiastical views harmonise with those of the writer the uncomfortable reflection that the teaching and the practices, than which "nothing has more tended to estrange the masses of the rural population from the Church of England," are continually spreading, and that Canon Girdlestone's protest will do as little to restrain them as to restrain the winds or tides. Nor, we fear, will he be much more successful in insisting on the necessity for the adoption of "a loving brotherly spirit" in the Church's treatment of Dissenters; that it may endeavour, "if not to win back stray sheep, at least to keep the rent in the fold from becoming wider, and not to difference of opinion add bitterness of heart."

Although Mr. Girdlestone makes no allusion to the opinions expressed in this journal in regard to the degree of responsibility attaching to the Established clergy in regard to the moral and physical condition of the country parishes, he endorses those opinions in some passages, which we quote at length:—

The Church of England is losing a great deal of influence in the rural districts also by neglecting the social questions which mainly affect those districts, or even in some instances assuming a hostile attitude.

As regards the landowners of a country parish—sometimes a peer, sometimes a member of the House of Commons, often a magistrate, almost always a man moving in the upper crust of society—the ministers of the Church of England, such is the prestige of their office, have a more ready access to these than almost anyone else. What an opportunity in the course of social intercourse to impress upon them that landed property has its duties and responsibilities as well as its emoluments and honours; to talk to them about more liberal treatment of their tenants, about giving them better security for the value of money laid out for the improvement of farms, spending their time less in London and on the Continent, and more in the improvement of their land, on their magisterial duties, on the administration of justice and of the poor law.

It is wonderful how little interest the country clergy have taken in the temporal welfare and social position of the labourers. They have warned them against forsaking church. They have reproved them for being Dissenters or drunkards, sometimes as much for the one as the other. They have preached the Gospel to them. But to any practical attempt to improve their social position, to obtain for them a fair day's wages for a fair day's work, to give them an opportunity of saving against illness and old age, to enable them to throw off the incubus of pauperism, to make independent men of them, paid in neither meat nor drink, nor perquisites, good or bad at the will of the master, but in the coin of the realm, and to substitute the independence of freeborn Englishmen for that so-called good feeling between master and servants which is often nothing better than patronage on the one hand and servility on the other, with few exceptions the country clergy have given little if any countenance. By this neglect they have lost a good opportunity, and have already to a considerable extent, weakened the stronghold of the Church of England in the rural districts.

If the Bishops in the House of Lords persist in never originating, and almost always opposing when originated by others, public measures for the benefit of the agricultural community; if, out of devotion to noble lay peers and wealthy squires and well-to-do farmers, they forget that, in the rural dioceses at least far the largest number of those over whom they are set as bishops are agricultural labourers, and in post-prandial speeches take the side of the landowner and farmer alone, and in unmeasured terms denounce all those who hold out a friendly hand to the labourer; and if the parochial clergy, instead of as wise men deciding to endeavour to the utmost of their power to guide and control, either ignore or oppose the movement by which happily, at the present time, the mass of the agricultural population is, though in a most quiet and orderly manner, shaken to its centre, that population will soon cease to be the stronghold of the Church of England.

Nothing more decisive than this has been advanced in those supplements of the *Nonconformist* which have excited so much ire in some Church of England quarters; but it required courage in a Canon of that Church to frame and to publish such an indictment. Nor has he allowed the bishops, any more than the clergy, to escape his lash:—

No one can wish that the Church of England should continue to be established a single day after it has ceased to give light and can give no more. In such case it would be better to abolish it altogether.

No doubt Canon Girdlestone, when he penned this article, hoped not merely to clear his own conscience, but to do something to prolong the existence of the Establishment; but his closing, like his opening, sentences seem to indicate that his fears are, at least, equal to his hopes. For he admits that it is quite possible that the vantage ground which the Church possesses in the rural districts may be lost, and that at this moment "there are at work more instrumentalities than one which may result in taking it away," but he does not shrink from adding, "No one can wish that the Church of England should continue to be established a single day after it has ceased to give light and can give no more. In such a case it would be better to abolish it altogether." It depends, he continues, more upon the conduct of the bishops and clergy in the rural districts than upon anything else whether the dreaded collapse will

take place or not, and therefore "it behoves the country clergy without delay to take heed to their ways."

The appeal is well meant; but it is too late for either the bishops or the rural clergy to save the Establishment. It will take a generation to effect the changes in spirit and in action which Canon Girdlestone desiderates, and before they have been effected the Establishment will have passed away.

HOW IT STRIKES A STRANGER.

October 14, 1872.

One remarkable consequence of a State Church is that people talk about the Church and about religion who would never dream—and very properly never dream, too—of interfering in these matters if the Church were not connected with the State. There has just been a Church Congress at Leeds, which has been attended by large numbers of the bishops and clergy, who, of course, had a perfect right to discuss ecclesiastical affairs. They were in their element. But the Hinckford Conservative and Agricultural Club dined at Castle Hedingham, in Essex, the other day, as usual, and drank toasts proposed by the various Conservative members for the divisions and towns of that eminently agricultural and Conservative county, and there, too, the Prayer-book and the position of the Church were overhauled. Now nobody would think of denying to these jolly Essex farmers, and their jolly representatives, the privilege of opening their minds to one another about the Prayer-book and the Church; but still Mr. Round, Colonel Brise, and Colonel Jervis are not exactly the sort of gentlemen whose opinions on these subjects are much worth having, more particularly after the roast beef and beer have done their work. The Hinckford Conservative and Agricultural Club is a well-known institution, and its annual festival has frequently been the occasion of a kind of manifesto of Essex Toryism, the typical Toryism for all the world. Hinckford has always been strong against the malt tax, has had much to say about local taxation and the cattle plague, went dead for the Corn Laws, was almost seditious when they were repealed, and has had a wholesome, honest agricultural suspicion of Mr. Disraeli. Well, that is not precisely the kind of assembly to meddle with praying. The absurdity of starting such topics would amaze us were it not that the Church is a political church subject to Parliament, and we are accustomed to hear its internal administration debated just like that of any other department of State. What would be thought of a lecture by Colonel Brise upon "conversion" at Hinckford, at the close of a variety of miscellaneous remarks about Sir Massey Lopes' motion last session, and the necessity of a quarantine for foreign cattle! Imagine the farmers rattling out their cheers and emptying their glasses at each of the Colonel's points as he denounced the doctrine of election or the final perseverance of the saints! Yet the Colonel at Hinckford did what is just as incongruous, and as absurd. He disapproved at some length of the proposal to make the use of the Athanasian Creed optional. He disapproved of any attempt to alter the Prayer-book. "Our forefathers lived and died with the Prayer-book as it stood; our forefathers went to heaven with the Prayer-book as it stood; and he only hoped we might do the same." (Laughter and cheers.) Do let us realise this scene at Hinckford. Jovial sons of the soil, who have jovially eaten and drunken the most jovial dishes and liquors, are listening in the merriest of moods to a militia colonel, county magistrate, and deputy-lieutenant, and he is unfolding to them his reasons for his belief in the Three Persons in One God, and the sufficiency for salvation of certain dogmas! Oddest of all, is the laughter with which he is greeted, and he is immediately followed by Colonel Jervis, upon the Ballot Bill, the Preston election, and the importation of live stock! Is it not strange, passing strange? Depend upon it, if we were to find anything like this in Gulliver's Travels, slightly altered, so as to prevent recognition, we should set it down as one of Swift's wildest and most inhuman satires. What happened at Hinckford, may happen in the House of Commons. We may have an Athanasian Creeds Bill. We may have the Doctrine of the Trinity carried after a strenuous whip and a division. The bill may go into committee, and we may have Mr. Cavendish Bentinck with amendments. Let us hope, however, that before it comes to this, Churchmen may wake up to the degradation and damage wrought to their religion by its alliance with the kingdoms of this world.

The mention of Hinckford reminds me to correct, by the way, a curious misstatement, or rather misrepresentation, made by Colonel Jervis. "He had," he said, "a personal grievance himself against Mr. Miall. Mr. Miall had threatened to bring forward his motion in February, while it did not really come on until late in the summer, and he had been kept up night after night until two in the morning watching Mr. Miall to no purpose." If this be true, nobody probably regrets it more than Mr. Miall; but Colonel Jervis has himself to blame, for his carelessness must have been most extraordinary. It was my duty, too, to know when the motion was to come on, and I do not remember that there was ever the slightest doubt about it. It is true that it was fixed for several days one after another, but the reason of the alteration was evident from the most hasty examination of the notice-paper, and, furthermore, notice of the alteration was given in ample time. Colonel Jervis must have been under some delusion at Hinckford.

It is pleasant to see that Mr. Morrison has had such a hearty reception at Plymouth, and it is most fervently to be hoped that the blunder will not be repeated which the Plymouth people made a little while ago in returning a Tory in the place of Sir Robert Collier. Mr. Morrison is a man the House can ill afford to lose, and he does as much honour to Plymouth as Plymouth does to him. He is a thorough Liberal, and he is not afraid of avowing what he pleasantly calls "crotchets," but are really the necessary results of an independent use of his intellect. Nobody can think, in the proper sense of the word, without being crotchety; and there is no thought that has ever passed from the land of dreams into solid, magnificent fact which has not been dignified as a "crotchet." Mr. Morrison is in favour of personal representation, and repeated what has been said in this column, that the present system of representation is gradually deteriorating our public men. For the sake of this cause alone, if I lived in Plymouth, I would vote for him and work for him with enthusiasm. He is in favour of co-operation, and if there is not much merit in that, there is infinite merit in his daring to avow his belief in a borough where there are so many small shopkeepers. He is also true to his colours on the liquor traffic, although it is popularly believed that Mr. Rooker, the late Liberal candidate for Plymouth, was defeated because he would not curry favour with the licensed victuallers. I have no interest in serving Mr. Morrison, and personally do not know him, but I do know the House of Commons, and would beg the really Liberal electors of Plymouth to keep fast hold of him, and not to substitute for him some poor colourless nincompoop who will swallow anything and everything which any clique may place before him. Doubtless there are many Liberal electors in Plymouth who may think Mr. Morrison wrong on this point or the other point, and perhaps on many points. But it is far better for Plymouth to be really and genuinely represented by power and integrity, which makes itself felt and respected, than by meaningless mediocrity.

Last session some Irish members who had made themselves the organs of the Irish civil service extracted from Mr. Lowe the promise of a Royal Commission to inquire into an alleged grievance of inequality of pay as compared with that of the English civil service. Mr. Lowe granted the commission only on the condition that the commission should also inquire whether much less work was not done by the Irish than by the English service. The commission has now commenced its sittings. It will probably report before Parliament meets, and will contain food for much reflection on the part of all members of Parliament and the country generally. If I am not mistaken, it will be made the opportunity of an attempt by a gentleman below the gangway for a thorough reform of the whole civil service generally, a reform most pressing needed. The necessity for such a reform has been demonstrated by the service itself over and over again. Three or four years ago, at a meeting of the British Association, Mr. Horace Mann, the registrar of the Civil Service Commission, in a most able paper called attention to the total want of organization in the present system, and before him the late Sir Richard Bromley was an apostle in the same cause. There is now not the slightest uniformity in pay, hours of attendance, or quantity of work done. In some departments the overwork is exceedingly heavy, and the pay small, while in others gentlemen with salaries of 600*l.* or 700*l.* a-year leave at four o'clock with unvarying punctuality, and carry away no cares with them. If I mistake not the attempt to which I have referred will be in the following direction. A uniform

day of eight hours will be proposed, from ten to six. This will hurt nobody, and a large reduction in the numbers of the clerks employed will be effected, which means increased efficiency, smaller buildings, less expense in stationery, and greater manageability. The old prejudice that a Government office is enforced idleness, will thereby disappear. Some classification of salaries will be suggested, so that one man may not receive 300% at Whitehall for doing exactly the quality and quantity of work which is remunerated with 200% a little further eastwards. A claim for fair compensation for the lengthening of the official day will also be admitted. C.

Correspondence.

MR. SWAYNE ON DISESTABLISHMENT AND CONCURRENT ENDOWMENT.

To the Editor of the Nonconformist.

SIR,—It must be gratifying to all Evangelical Nonconformists to see the position taken by Mr. Swayne, Mr. Molyneux, and a few other Evangelical clergymen in respect to the Bennett judgment. At present, perhaps, they will not have such sympathy as they may need, but time will do them justice, and in eternity they will meet with recompense.

Mr. Swayne, probably, does not know that all the positions which he has put forward with regard to the relations of the Church to the State have often been discussed amongst Nonconformists, and especially in your own columns.

1. No doubt the most consistent and, indeed, the only consistent form of a religious Establishment, is that established in the Tudor times. The Reformers of that period inherited their idea of a State-Church from the Papacy. Deciding that some articles of the Papal faith were not true, they may be said to have disestablished those articles, and substituted others which they believed to be the truth in contradiction to the Papacy. History, however, has shown that uniformity of belief is as impossible now as it was then. The Reformers seceded from the Papacy, and we have seceded, by the same right, from the Protestant Established Episcopalian Church.

2. The next idea of an Establishment referred to is that of Paley's, viz., that the religion of the majority only should be recognised by the State. This is so obviously immoral that scarcely any one has ever defended it.

3. The next, which is Mr. Swayne's,—and others—is still more immoral. "The State may support, directly or indirectly, all religions which are not contrary to morals and good order." We say that this itself would be contrary to good morals in the State. How Mr. Swayne does not see this I cannot understand. He has just seceded from the Established Church, because of the Bennett judgment. The State in its Superior Court has decided that Mr. Bennett's doctrine is not contrary to the doctrines of the Church of England, and it surely thinks with this, that it is not contrary to good morals. In fact, there exists at the present time, a concurrent endowment of all religious opinions which may be held by Episcopals—Episcopalianism, and little else, being the *sine qua non*. Have we not then, to a great extent, Mr. Swayne's ideal? Surely, also, if it be a gross injustice that the State should "put a high premium, both materially and socially, on the profession of a religion whose formularies are so ambiguous, that some interpret them in a Catholic and others in a Protestant sense, while undoubted Catholics and Protestants are left out in the cold," it would be a still greater injustice to increase the premium and enlarge the bounds, still leaving, as must be the case, millions of the best Protestants "out in the cold," compelling them to be worse off than they are now.

Mr. Swayne does not seem to understand that the Nonconformist objection to a State-Church is an objection to a State-Church as such, and not to its doctrines. We should as decidedly object to a Wesleyan as we do to an Episcopalian State-Church, and more decidedly to a dozen than we do to one.

Yours faithfully,

A MEMBER OF THE LIBERATION SOCIETY.
London, Oct. 14.

To the Editor of the Nonconformist.

SIR,—The remarkable letter which you published last week from the Rev. G. C. Swayne, M.A., of Oxford, will, I have no doubt, have given rise to many reflections and to some little perplexity on the part of most of your readers.

It is a brave and noble thing for a clergyman to do what Mr. Swayne has done, and we must all admire the moral courage which he has shown. But I confess, I cannot comprehend the grounds of his secession. It is, he tells us, "in consequence of the Bennett judgment," but I am unable to understand why he should be at all aggrieved by that judgment, much less driven out of the Church by it, seeing that he is perfectly willing to adopt the extreme form of concurrent endowment—namely, to have "the national funds which are applied to the maintenance of the Church impartially distributed among the different denominations," the

Roman Catholics included. I do not presume to judge for another man's conscience, but it appears to me that to quarrel with the "Bennett judgment," and yet to advocate a policy like that, is verily "to strain at a gnat and to swallow a camel."

But the most curious feature of Mr. Swayne's letter is the simple complacency with which, at this time of day, and without a word of argument, he commends his scheme of concurrent endowment—and to the readers of the *Nonconformist*! One is tempted to think that the letter has found its way into your columns, Sir, by mistake, and that it was meant for the *Spectator* or the *Pall Mall Gazette*. It is impossible to suppose that Mr. Swayne is at all familiar with the considerations which have most weight with your readers in their hostility to the Church Establishment, for with any such acquaintance he could never have propounded his extraordinary inquiry whether concurrent endowment would not furnish a "remedy equally efficacious with disestablishment"? But it appears that Mr. Swayne is quite as oblivious of the course of public opinion generally as he is unacquainted with the views of anti-State Churchmen; and when he speaks of concurrent endowment as being "more easy to bring about" than disestablishment, it will be enough, perhaps, to remind him of what Lord Shaftesbury said not long since, that rather than have this "more easy" remedy, he believed the country "would go in for the whole scheme of the Liberation Society." NEMO.

To the Editor of the Nonconformist.

SIR,—Your correspondent, "G. C. Swayne, M.A.," is mistaken in supposing that if all religious denominations were endowed by the State, many parishes in Wales would have "Wesleyan incumbents." I question whether there is one single parish in Wales where the Wesleyans are anything like a majority; on the contrary, they form a very small minority.

I presume he must mean *Calvinistic* Methodists, not Wesleyan Methodists. It does appear strange that very many Englishmen are so far ignorant of the state of religious parties in the Principality as to confound *Calvinistic* with *Wesleyan* Methodists. The error doubtless arises through both denominations being called "Methodists," forgetting that there is not, nor ever has been, any connection between the two.

Any person in Wales speaking of Methodists never dreams of Wesleyans, but the most numerous denomination in Wales, viz., *Calvinistic Methodists*. Any one desirous of knowing more of the history of that influential body which has been the means of doing so much good in this country, should read a small work entitled, "Welsh Calvinistic Methodism," by the Rev. W. Williams (published by Nisbet), which was lately reviewed in your columns.

Yours truly,

Merthyr Tydvil, Oct. 14, 1872.

W.

THE TRAFFIC IN LIVINGS.

To the Editor of the Nonconformist.

SIR,—Will you allow me, as a small addition to Mr. J. C. Cox's remarks at the late Birmingham Conference, to give the substance of a conversation of two young clericals whom I met lately on board of a steamer, and whom, for facility of narration, I will designate A. and B.

A.—"Have you seen — lately? what sort of a crib is that he has got into?"

B.—"Oh! very comfortable, a capital house and nice garden."

A.—"I wonder whether he would take me for a curate; I want to get into some nice quiet place where there is easy duty, and where one could have a holiday for two or three months in the year. Have you made up your mind yet what you will do?"

B.—"Well, I have not. Somehow I don't like the work. I think I shall go into some kind of business; probably I shall go on to the Stock Exchange."

A.—"No, no, don't do that. You know nothing about business, you see, and you may be sure there is a good deal of bother and anxiety about it. I'll tell you what you should do. Just see how much your governor can give you to go into business, and you invest about three-fourths in a living, and I believe you would get ten per cent. for your money, and occupy a good position without any anxiety."

B. seemed to think there was something in this suggestion, and perhaps by this time he is comfortably installed in some snug rectory, from which he looks with supercilious pity upon his Dissenting brother who has sufficient intellect and grace to trust himself to the voluntary support of his flock.

It strikes me that there is a nice question in reference to this traffic in livings. I know of three livings which were bought expressly for the purpose of being presented to the present incumbents. It is simony for a clergyman to buy a living for himself. Is it less so for a man to buy for the purpose of presenting to another? What it is wrong for a man to do for himself it must be equally wrong for another to do for him; at least it would be simony in the second degree. If this view is correct, there are, doubtless, many clergymen wrongfully in the Established Church.

Yours,

J. A. MERRINGTON,

Feltham, Oct. 10, 1872.

Obituary.

DEATH OF THE REV. J. S. WARDLAW, D.D.

Many will be grieved to hear of the sudden decease of Dr. John Wardlaw, which took place at his residence in Carlton-hill, St. John's-wood, on Wednesday last. Those who knew him best honoured and loved him most. On Sunday last Dr. Kennedy referred to the event, and pronounced a high eulogy on his character. He said, "Two days ago I gazed on his lifeless form, an image, even in death, of manly beauty and tenderness. Only one week before I saw him and talked with him at New College, he being then cheerful and well—all unconscious that the shadow of death was near. But a brief twelve hours on Wednesday last sufficed to number him with the dead. Eight-and-thirty years have passed since it was my happiness to form his acquaintance. For many years our paths in life were far asunder, but we never forgot each other, and never ceased to feel an interest in each other's work. Since his return to England from India we have seen much of each other, and my impression of his character is that it was as pure and Christ-like as it is given to men on earth to attain to. Dr. Wardlaw was of a noble stock; his father was for many years the most eminent of Scottish Dissenting divines, chief among the Nonconformists as Dr. Chalmers was in the Establishment of the North. This eminent man was the great-grandson of Ebenezer Erskine, the leader of that small but noble band which in 1733, after being driven from what was then a tyrannical and corrupt church, whose evils they had in vain striven to correct, formed themselves into the Associate Presbytery, which has now grown into the United Presbyterian Church. On his father's side he was connected with a family in Fifeshire, which, in the beginning of the fifteenth century, furnished a distinguished benefactor to his country in the person of Henry Wardlaw, Bishop of St. Andrews, who was the founder of the University in that city, the most ancient of the Scottish seats of learning. My friend who now lies dead in his coffin did not attain the eminence and fame of his father, but in spiritual endowments and in consecration to the service of the Master he was 'not one whit behind the chiefest' of his honoured ancestors. When he gave himself to missionary work, he laid on its altar gifts of learning, practical wisdom, industry, and right-heartedness, which have rarely been exceeded. For eight or nine years after his final return from India, it was his happy vocation to be engaged in the preparation of young men for the work in which he had himself so long and efficiently served his generation. And there are now men in all parts of the mission-field to whom the news of his death will be as the news of the death of a father or brother. In a few days his remains will be laid in his father's grave, but the ransomed spirit is already numbered with the just made perfect in the presence of that Saviour whom he loved on earth with most fervent devotion. And by those who knew him, his example of pure and genial piety will be cherished as a precious heritage till they meet him in the better world, where earthly friendships will become heavenly and eternal."

SIR DAVID BAXTER, BART., head of the great firm of Baxter Bros. and Co., flax and jute spinners, Dundee, died at his residence, Kilmarnock, Fifeshire, on Sunday evening. Sir David, besides conducting a most extensive business, took a deep interest in all philanthropic movements, and few men have devoted their personal means for public purposes with so bountiful a hand. In 1861 he provided a park for Dundee. About the same period he received a baronetcy, and subsequently gave large money gifts to Edinburgh and St. Andrew's Universities, and during his life local charities were liberally supported. His last act was to endow a convalescent hospital at about 35,000*l*. He is reported to have left fully a million sterling. Sir David was in the 79th year of his age. He leaves a widow, but no family, and it is understood his landed estate will descend to his nephew, Mr. W. E. Baxter, M.P., Secretary to the Treasury. Mr. Baxter intended to address his constituents, but in consequence of his uncle's death his meetings have been indefinitely postponed.

MR. GALLAIS, OF JERSEY.—The Congregational Churches of Jersey sustained, last week, the loss of one of their most useful members in the person of John Le Gallais, Esq., of La Ferrière, St. Saviour's, deacon of the French Independent Chapel, St. Heliers, who died on Tuesday, October 8, aged fifty-eight. He was connected with the Halkett-place Chapel from his youth, and worked there faithfully as superintendent of the Sabbath-school, treasurer, and deacon. When the chapel was rebuilt, a few years since, he took an active and prominent part in the erection of the new edifice as it now stands. The late Mr. Le Gallais was on all occasions a staunch and consistent supporter of Evangelical Nonconformist principles; considering no sacrifice too great for the cause of right and truth. He was a warm friend of missions, and always welcomed with pleasure deputations from English and French societies. Though strongly attached to Congregationalism, his Christian liberality and large-heartedness secured for him the esteem and affection of Christians of many other denominations.

MISSIONARY PAPERS.
No. VIII.

In calling the attention of our readers to the operations of the General Baptist Missionary Society, we offer no apology. The society is attached to one of the smallest sections of the Christian Church in this country, and its field of operation has all along been restricted to Orissa, but, for the devotedness of its supporters, the efficiency of its agents, and the results of its work, it is second to none of the great organisations that exist side by side with it.

Orissa has been in the possession of the British Crown since 1765. It comprises the district of Cuttack, annexed in 1803, part of Midnapoor, and much of the wild country to the west of these. It has an area of about 53,000 miles, and has never yet been fully explored. The western part is made almost impenetrable by thick woods and jungles which cover the rugged hills, and are the almost undisputed resort of leopards and other beasts of prey. The population of Orissa is about 4,500,000, and the principal towns are Cuttack, Juggernath, and Balasore. Much of the region is very unhealthy.

The General Baptist Missionary Society was formed in 1816, and originated with the late Rev. J. G. Pike, the well-known author of "Persuasive to Early Piety." For more than thirty years this good man watched over the interests of the mission, with a devotedness and earnestness rarely equalled. The "Association" was held in Boston that year, and, after much discussion, it unanimously expressed its approval of the foreign mission, and commended it to the prayerful sympathy and support of the denomination. At the Association, the society was actually formed, under the name of the General Baptist Missionary Society. It is now, however, more extensively known, both here and in India, as the "Orissa Baptist Mission."

At this time says (the report before us) the society had no missionaries or missionary candidates, nor had it been decided in what country the mission should commence its work. Several fields were suggested, among them, British America, Madagascar, and others. Various reasons prevailed for the abandonment of each in turn, and at last, Orissa was chosen. In 1821, five years after the formation of the society, its first two missionaries, Messrs. William Bampton and James Peggs, were set apart to the work, and sent forth with their wives to their fields of operation. The general instructions they received from the committee at home embodied the following wise rule: "We beg you to consider it a leading principle in directing your decision that it shall be one where the field of usefulness appears wide, and as yet uncultivated by others. We wish you if practicable to convey the Gospel to some nation for whom as yet no man cares."

The two missionaries were also instructed to confer with their brethren of the Baptist Mission at Serampore, yet with the following wise and godly caution:—"Value their advice, and treat it with deference, yet you are to consider it as advice, and not as actual direction, but must endeavour to act as before God, as seems most advisable to your own minds." Acting on this advice, they consulted with the Serampore missionaries, and the result was that they chose Orissa as their field.

In those days, the permission of the Government was required before missionaries could settle anywhere in India, and that permission was not always granted, and, when granted, generally with reluctance. Accordingly, four days after reaching Serampore, Messrs. Bampton and Peggs had an interview with the Governor-General—the Marquis of Hastings. He received them very cordially, and readily allowed them to settle at Cuttack. Travelling was slow in those days. The distance from Calcutta to Cuttack is 250 miles, and it took eighteen days to "do" it. They reached Cuttack on February 12, 1822. "At that time there were no other ministers of Christ of any denomination in the province. The civil and military officers of the Company had no spiritual guide. No man cared for the souls of the Indo-British. No one pointed the alienated and estranged idolater to the 'Lamb of God who taketh away the Sin of the World.'"

Mr. Bampton preached and itinerated in Cuttack for two years, and then removed to Pooree, a sort of head-quarters of Hindoo idolatry. His devotedness to his work was remarkable. He used to say he wished to die fighting, and when scarcely able to mount his horse, or even to stand, he would attempt to go and preach in the Bazaar. His period of service was not long, for he died at Pooree at the close of 1830. Only a few months since, his widow died in England, in a good old age. Mr. Peggs, his colleague, did not reside in India more than three or four years, but was obliged to return to England on account of ill-health. Here, however, he wrote several pamphlets on the Sutte, the Pilgrim-tax, and kindred topics. He died in 1850. In 1823 and 1824 the mission was strengthened by the addition of two missionaries, Messrs. Lacey and Sutton. They were good and useful men. The former laboured for twenty-eight years, and the latter for thirty years, and both died in the work to which they had devoted themselves.

These first missionaries went to their work pledged to acquire the language of Orissa, and to

preach the Gospel in that language, a course to which all who have succeeded them have faithfully adhered. At the outset, they had the great advantage of finding the Word of God translated into the Oriyan, besides two or three publications destined to show the folly of idolatry and the mission of the Saviour. Nevertheless, their difficulties and disappointments were immense. For years it seemed as if Christianity made no impression; or, if any, a fleeting one, on the native mind. Sutte, and immolations under the wheels of Juggernath's car, were common sights. Frequently their hopes were raised, but only to be sadly frustrated, and they had need of all their faith and zeal to keep them to their posts of duty.

At length, in 1826, they saw the dawn of a brighter day. In the autumn of that year the missionaries were visited by several disciples of a famous gooroo who resided ten miles from Cuttack. One of them, a young Brahmin, astonished the missionaries by quoting Scripture in such a way as to show that he understood the meaning of several of the sayings of Christ, and especially those which declared the spiritual nature of Christianity. Subsequently, the gooroo embraced Christianity. He had been a Hindoo reformer, dissatisfied with the prevailing idolatry, but unable to find a satisfactory substitute, and he was the first who was blessed with converts to Christ from among the natives of Orissa. In 1826 also the missionaries opened their first chapel, the first Protestant place of worship in the province. It has twice been enlarged, and, it is hoped, will be soon superseded by a much more spacious building. Happily, this undertaking is greatly needed.

On the 23rd of March, 1828, the first native convert was baptized, and the chain of caste was broken in Orissa. In the evening of that day the Lord's Supper was administered, and many natives crowded around the chapel-door to see a high-caste Brahmin eat bread and drink wine with the foreigners. "It was to them a strange sight, the like of which they had never seen, and they no doubt wondered whereunto this would grow; but others looked on the scene with deepest feelings of holy joy." The name of this first convert was *Junga*, and the year after his conversion another, *Ram Chundre Iacheck*, was baptized, and added to the Church. These two names, as being those of the first two converts in the mission, form an interesting and essential part of its records. Other names were speedily added to the increasing roll of the Church, and among them not a few names of women, who embraced Christianity though their husbands remained in idolatry. This necessarily involved much hardship and persecution. Yet, these were unavailing to destroy their faith.

It is noticeable that the first converts in this mission were not among the degraded and ignorant of the people, but among the higher and more educated castes. They were men of standing and experience, who had fairly considered the step they took before taking it. Their sacrifices were enormous, and persecution in its most trying forms tested their sincerity, but they did not flinch. They maintained their consistency to the end. The first native Christian marriage was solemnised on Nov. 20th, 1832, and with this was inaugurated a great and beneficial change in the social and domestic condition of the people. Since that time 277 such marriages have been performed in Cuttack and its sub-station, besides many more in the other stations of the society.

The Orissa mission has always been distinguished for its orphanages, and the first of these was established at Cuttack in 1836. It commenced with six boys and three girls. Three months after the establishment of this institution, the Goomsor insurrection brought before the notice of Government the fact that human sacrifices were common in the hilly country, and the first victims rescued in the following year by Dergal officers were placed in the mission schools at Cuttack, while the first victims rescued by Madras officers were placed under missionary care at Derhampore. The orphanages were also available for destitute children from famine districts, and for the children of parents who had died on the Juggernath pilgrimage.

The work of the mission press has also been very considerable. It was established in 1838, and for many years was the only press in the province. During the first six years the second edition of the Old Testament, and the third and fourth of the New were published by Dr. Sutton, who also superintended the publication of the Oriya dictionary, an elaborate work in three volumes. During the last ten years, besides between five and six thousand copies of the complete Old and New Testaments, as many as fifty-seven thousand copies of separate portions of Scripture have issued from that press, and another complete edition of the New Testament is likely to be completed this year. The first part of the "Pilgrim's Progress" has been long in circulation, and the second part is now about to be published, as also new editions of the "Peep of Day," the "Bible Catechism," and other words for the young. More than thirty-seven thousand copies of school-books have been published since 1822, and more than three hundred thousand tracts. It is interesting to learn that the writers of most of these tracts are native Christians, and most of the new tracts are in poetry—a style of composition which specially takes with the Hindoos, who are fond of singing anything they can read.

Since the commencement of this mission, many happy changes, favourable to the spread of Christianity, have taken place. For instance, "the vexatious interference of the Government with Christian missionaries has ceased." At the outset they had to obtain and pay for a licence to go and

settle anywhere to preach the Gospel, and very many and sometimes annoying conditions were attached to the privilege. The authorities, moreover, did not care sometimes to disguise their suspicion and dislike of the missionaries. Now, all this is changed, and free and full liberty is granted to all Christian workers, not only in Orissa, but throughout India. Again, native converts are now free from all civil disabilities. Forty years ago, an infant was taken from its Christian mother by order of the magistrate at Cuttack, who treated the woman as an outcast and apostate, unworthy of any civil right. Happily, this state of things has passed away. The charter of religious liberty, of 1850 introduced a new era, and in Her Majesty's proclamation on assuming the sovereignty of India, she declared "her royal will and pleasure that none be anywise favoured, none molested or disquieted, by reason of their religious faith or observances." India enjoys a religious freedom in some respects in advance of our own. Another change connected with this is the disavowance of the connection between the Government of India and the idolatrous institutions of the country. This connection existed in Orissa in the form of the *pilgrim-tax*, which identified the rulers in India with the most hideous superstition the world has ever known. In 1833 the Home Government abolished the tax. The despatch, however, for many years remained a dead letter, till at the close of Lord Dalhousie's administration attention was called to the matter again, since which time the scandal has entirely ceased.

There are other changes of a beneficial character. The burning of Hindoo widows, and immolation under the wheels of Juggernath's car, have long been abolished. Within the last ten years the *Churruck poja*, or swinging on hooks, has been suppressed, as also the atrocious *Meriah* rite, or infanticide as a religious act. There has also been a very marked progress in education, and the schools of the mission have done much to spread sound instruction in their immediate vicinities, as well as to create the desire for it throughout the province.

The years 1857 and 1856 were years of much mercy to the mission. The first was the terrible mutiny year, during which Orissa was preserved. Providentially, it was garrisoned by *Madras* regiments, whereas the mutineers were Bengal Sepoys. Bengal regiments, however, had been withdrawn from Cuttack only a little while before the mutiny broke out! The year 1856 was the famine year, during which the missionaries were able to keep from death many hundreds of famine orphans, thanks to the liberality of friends in England. This is one of the many recollections which excite gratitude in the Hindoo breast towards the teachers and friends of the Gospel.

It is cheering to note that, whilst the native Christians are not doing *all* that can be desired towards sustaining Christian ordinances among themselves and the further extension of the Gospel, they are nevertheless doing something, and in an increasing proportion year by year. Five or six years ago they formed at Cuttack an "Auxiliary Mission," and during the past year their contributions for different objects had amounted to 984. 2s., about half of which has been for a new chapel. The native ministry, moreover, is declared to be of a very high order, and remarkable for devotedness and self-sacrifice. "Their ability, education, and integrity, would have secured much higher remuneration in secular employ; and some of the members of their own families, whose abilities are far inferior to their own, are receiving three or four times the amount of pay. It is greatly to the honour of some that we could name that they have not sought higher remuneration than the Mission gives, as we know they have had their straits."

The Orissa Mission contains twelve stations. There are seven European male missionaries and six female. The native missionaries and assistants are nineteen in number. Fifty-three converts have been baptized during the past year. The total number of members is 646, with eight chapels, and a total Christian community of 2,447 persons. There are also two English schools and fourteen vernacular day-schools, six asylums and six famine orphanages. The total income is 1,2934. The entire mission has all along acquired honour to itself, and is deserving of sympathy.

DR. LIVINGSTONE AND MR. STANLEY. — Mr. Stanley has received a letter from Mr. Webb, the American Consul at Zanzibar, dated August 28, saying he had heard from Dr. Livingstone, who wrote from Unyamwebe on the 2nd of July to the effect that he had heard of a party having been started to assist him in his undertaking. The Doctor is loud in his praise of Mr. Stanley's energy and kindness, and says:—

I have been waiting up here like Simon Stylites on his pillar, and counting every day, and conjecturing each step taken by our friend towards the coast, wishing and praying that no sickness might lay him up, no accident befall him, and no unlooked-for combinations of circumstances render his kind intentions vain or fruitless. Mr. Stanley had got over the tendency to the continued form of fever, which is the most dangerous, and was troubled only with the intermittent form, which is comparatively safe, or I would not have allowed him, but would have accompanied him to Zanzibar. I did not tell himself so; nor did I say what I thought, that he really did a very plucky thing in going through the Mirambo war in spite of the remonstrances of all the Arabs, and from Ujiji guiding me back to Unyamwebe, the war, as it is called, still going on. The danger lay not so much in the actual fighting as in the universal lawlessness the war engendered.

Literature.

THE PHYSICS OF PRAYER.*

Since the first appearance of Professor Tyndall's letter and communication on the "Efficacy of Prayer," the question has been largely discussed in both the daily and weekly journals, especially the *Spectator*. We cannot say that the solution of all the difficulties suggested has been much advanced. Perhaps this is because, logically regarded, they are insoluble. They belong to the great primary puzzles that arise out of the parallel lines of truth involved in the idea of a personal God, fixed laws, moral government, free will, and man as at once a natural and a supernatural being. In discussing these questions, the physicists take account only of fixed laws and sequences in nature. All the fine, transcendental realm of facts which belong to the moral and spiritual side of man's life—his sense of causation; the ineradicable instinct that leads him to assert for himself a place outside the strict chain of natural sequences; the illogical yet unconquerable anthropomorphism which assures him that he has a Father in heaven, whose relation to him must find some other modes of expression than can be accounted for by the unmoral and passionless laws of nature—all these experiences are ignored by the mere physicist. Professor Tyndall and his friend of the Athenæum Club have again spoken in the pages of this month's *Contemporary* "On Prayer." The most learned Professor becomes more oracular than ever in his last deliverance. He tells us that we belong to the same class as those who in the fourth century deemed the belief in Antipodes unscriptural and heretical; or those who in the seventeenth century condemned Galileo for teaching that the earth revolves round the sun; or those who found heresy in the early revelations of geology; or those whose pious cosmogony shrieked with agonised horror when Darwin published his "Origin of Species." We are accustomed to be lectured in this supercilious style by *petit-maitre* dogmatists who think they have themselves passed out of reach of all human frailty or mistake. It is evident that the subject under consideration has not arrived at such a fixed conclusion as to justify such a tone as this from the spokesman of a small minority even among men of culture and thought. There are other expressions in Professor Tyndall's paper equally wanting in good taste and modesty. It is extremely likely—we may say certain—that some of our notions will be generally looked upon at some future period as untenable and unscientific; but we are perfectly sure that none of the wise teachers of old, who helped to clear the intellectual atmosphere around them of fallacies and mistakes, thought their aim would be furthered by invidious comparisons between the beliefs of to-day and the beliefs of past ages.

Professor Tyndall's object in this paper is to bring the question which has been so largely debated to a more definite shape. He does not profess to undervalue prayer when it is rightly directed. He only disputes the physical value of prayer—he denies its claim to be looked upon as "a form of physical energy, or the equivalent of such energy." "Physical nature is not its legitimate domain." If prayer has any power of the kind claimed, it must submit to the usual methods of verification, namely, observation and experiment, employed by scientific men. We presume no one ever claimed that prayer is a physical agent, or a form of physical energy, in the sense in which such phrases are ordinarily used. The attempt to reduce the question to such terms as these is a mere sophism. The true question is whether physical changes of any kind can be connected with prayer, not in the ordinary scientific way of cause and effect, but by that sort of spiritual relation which the spirit of a man can discern between things outside him and the development of his inner life. And if this relation is recognised, can we know that God modifies events so as to address us and educate us, and that prayer thus finds its response and reward? To say that physical nature is not the domain of prayer, if the words mean anything more than a barren truism which no one would dream of denying, is to assert that innumerable facts and events which have an incalculable influence on man's spiritual life are not to enter into his prayers at all—or not in the way of petition.

Shallow, however, as this limitation of the inquiry really is, it comes with a certain air of plausibility when we are told that prayer for any result that can be expressed in the terms

* *Contemporary Review*, October, 1872. Articles by Professor Tyndall and others.

of physical science is useless. It is true that no one would pray that the climate or seasons might be changed, or any of the laws of nature reversed, and it might appear that such issues are involved when we pray for recovery from sickness, or for any kind of external good. But it is sufficient to answer that, wherever man's doings can be a factor in the Causation of any end sought by prayer, a supernatural element is already at work; the fixed laws of nature with their inexorable mathematics are subjected to disturbing influences, and we have every right to assume that such perturbations may be used so as to bring about physical changes such as the physical philosopher is apt to claim as outside the domain of prayer altogether. It may be true, as the Athenæum Club writer observes, that as physical science advances many objects cease to be prayed for which were formerly thought proper for prayer. We do not think the illustrations which he gives, such as hydrophobia, are quite satisfactory; but we quite object to his claim that the line of demarcation, as defined by advancing science, should be drawn, or that we should anticipate future scientific developments and sophisticate our prayers accordingly. All these are matters for individual determination. If prayer is spiritual, it may be illogical and unscientific to any extent without harm, and it is vain to antedate our knowledge and put a bridle on the praying tongue in order to disarm a scientific critic, and force a consistency between our conceptions of natural law and aspirations which soar altogether above nature. It is not true then that "what a man will pray for depends precisely on the extent of his intelligent acquaintance with the phenomena around and within him." We can quite conceive of a devout physical philosopher praying for many things which a less devout physical philosopher, equally well informed, or even a physical philosopher whose devoutness was cast in a different mould, would exclude from his prayers. We do not suppose that Faraday's prayers would have pleased Professor Tyndall or his Athenæum friend; nor that Faraday himself could have answered the scientific objections they would have brought against them. The fact is these philosophers assume that they know what in reality they only half know, and it is in exactly the dark sphere that surrounds all our knowledge that the spirit of prayer moves. The mere physicist is so conscious of his knowledge that the scope of his prayer dwindles to a vanishing point. On the other hand, the most enlightened man may be so conscious of his ignorance that he dares not put any limitation whatever upon the objects which may be fitly introduced into his prayers. Moreover, the tendency of modern science is to bring all events under the conception of fixed law. The science of statistics aims at finding a numerical expression for every conceivable human action, and would tabulate the percentage of kisses in the population if it could only register a sufficient number of instances. Thus, a statistical philosopher might find very good grounds for objecting to prayer for anything affecting character or conduct. Indeed, our Athenæum Club monitor seems somewhat of this character, and appears to regard prayer which utters any petition at all as objectionable. He professes to "show what prayer may be according to the views of a physicist," and if we understand him rightly he would exclude petition altogether, and never ask for any blessing whatever. He can only find in prayer an exercise of communion, submission and prostration before the Unseen. We should like to see a formula of devotions drawn up according to this conception. Perhaps the Athenæum Club writer will allow our shorthand reporter to take down one or two of his own prayers for the benefit of those who wish to pray with perfect scientific propriety. When he has thus supplied models for men of culture, he may perhaps draw up a manual of scientific prayers for peasants and working men, and women and children. We can only say that we never heard or read any prayers of this type, and we are perfectly sure that if prayer is to be thus eviscerated, there will not be a pulse of warm life left in it.

A third paper is added to these two by Professor Tyndall and the prophet of the Athenæum, by Dr. M'Cosh—a wise and thoughtful vindication of the belief in prayer which physical science is supposed to undermine. We cannot close our own comments more appropriately than by quoting some of Dr. M'Cosh's concluding words. Referring to the proposed hospital experiment, he says:—

"The proposal made in the letter forwarded by Professor Tyndall is evidently regarded as likely to be troublesome to religious men. If they accept, it is expected that the issue of the attempt will cover them with confusion. If they decline, they will be charged with refusing to submit to a scientific test. It may turn out, however, that all that the letter proves is an

utter ignorance on the part of certain scientific writers of the kind of evidence by which moral and religious truths are sustained. I believe that the time has come when the intelligent public must intimate pretty decisively that those who have excelled in physical experiments are not therefore fitted to discuss philosophical or religious questions."

Exactly so! The study of bottles and lenses and chemical forces is a noble and useful pursuit, but it may leave the student as much a slave to the superstitions of science, which are the obverse of the superstitions of ignorance, as any benighted being who worships a fetish or hugs a charm.

POPULAR PREACHING.*

There is no substantial ground for the outcry that the pulpit has lost its power. In all times there have been poor preachers, just as in all times there have been indifferent lawyers; but in no time have we been without some few great preachers. In every profession the masters are exceptional. Decent mediocrity prevails. If even now, "God often takes a text and preaches patience," that is not a service which originated in our time, unless George Herbert be a prophet where we sincerely believed him to be only a poet. But it is quite true that where convictions are diffuse, there is a probability of our having but poor preaching; and all the tendencies of criticism at present are to loosen and thin-down conviction to a mere intellectual straining-out of truth—to find facts but figures, and prophecies but grand symbols of human possibilities. Thus culture *does* in a certain way war against powerful preaching. And the presumption of culture the preacher must ignore, either by the very strength of culture in himself or by a rarely powerful individuality—as was, for example, the case with Dr. Chalmers and with Father Taylor—opposite types.

Then, again, it is an historical fact that the greatest preaching—preaching of the very highest order—has usually followed after a period not only of loose conviction, but of lax life. We may even venture to assert that there is a certain—shall we say necessary intermittency, if we may so speak?—here as in so many other provinces. Wesley and Whitefield, for instance, became possible by the deadness of spiritual life and conviction in England at the time they lived. The great preacher must testify; and if he has no real evils against which to raise his voice, he must invent them, as to some extent doubtless did Edward Irving.

A period, then, when the critical sense is very highly developed, and whilst, at the same time there is a high standard, at least, of outward morals, as is certainly the character of our own age, is decidedly the most trying for the pulpit. When we take these things thoughtfully into account, we shall, perhaps, be more surprised at the amount of good preaching, and the real influence of the pulpit at present, than at the lack of great preachers. We have still our Spurgeons and Raleighs, Vaughans, Guthries, Beechers, Binneys, and Liddons; we must add our Talmages! For the book which has chiefly led us to these reflections, is the new volume of "Fifty Sermons," from this remarkable American preacher. What are the main elements of his striking success? We should say simply three. First, decided conviction as to the truth he speaks; next, complete simplicity, and homeliness of language; and, third, direct and explicit dealings with ordinary things and passing events. Of the "Fifty Sermons," there are few that could be headed strictly doctrinal, yet a very complete body of doctrine lies honestly deposited in them, ready to leap forward to meet the reader who comes to the book seeking for such. The sermons are mostly practical; short, pithy, antithetical, yet never degenerating into artifice; they are full of homely illustration and appeal; and a goodly proportion of them take up and deal frankly, as we have said, with passing events and public topics. The whole has a very extempore air, as though the preacher had paid more attention to his matter than his style; but had so thoroughly done this, that when he came to speak, his thoughts took to themselves the most effective if not always the most elegant forms, without conscious effort—just as sometimes you find yourself in congenial conversation uttering your thoughts in a way that you cannot approach when you take up the pen to record them. Mr. Talmage's sermons are "Pulpit Talk" of a very high order. But there is no looseness. The theme is perfectly thought out, and care is taken to apply every point. His strength is concentrated on this, and repetitions and multiplied divisions—the vices of the old-fashioned preaching—are most carefully avoided. No sermon,

* *Fifty Sermons*. By the Rev. T. DE WITT TALMAGE. Author of "Crumbs Swept Up," &c., &c. Delivered in the Brooklyn Tabernacle. (London: Dickinson.)
+ *It is Your Life*. By the Rev. J. BARBOUR JOHNSTONE, Warrington. (Strahan.)

as we have it here, at all events, would occupy over twenty minutes in delivery. The old custom of starting with a laboured commentary on the text is absolutely discarded. Mr. Talmage comments; but it is only when by means of familiar analogy [he can drive the truth home at the first stroke. In the autumn he speaks of the fall of the leaf; in winter he chooses snow as his theme; and when the winter weather breaks away, he speaks of the "rainbow round the throne"; when the spring comes round again, he speaks of the "return of the dove to the Ark; and when summer has come he preaches on the "blossom trees." Just before he starts for Europe he preaches on Paul's voyages.

Thus he writes in his sermon on the "Burn-ing of Chicago,"—words which might indeed stand as his motto:—

"It is the duty of the minister to interpret solemn providences. Shall a ship founder, carrying down hundreds of passengers; or a gunpowder plot be discovered; or a revolution break forth; or a pestilence put its leprous bandage over the white lips of an empire; or a great city crouch down at the nation's gate, beggared, while the long tongues of the flame lick its sores, and the ministry be dumb? No; God's writings, by the hand of apostle or prophet, are no more divine than are the capitals of alarm and warning written by plume of fire in the ruins of beautiful Chicago."

And whatever his theme, he presses all his thought so close in on heart and soul; illustrations from nature are but the feathers to his arrow. Let us give a specimen or two:—

"Those know but little of the meaning of the natural world who have looked at it through the eyes of others, and from book or canvas taken their impression. There are some faces so mobile that photographers cannot take them; and the face of nature has such a flush, and sparkle, and life, that no human description can gather them. No one knows the pathos of a bird's voice unless he has sat at summer evening-tide at the edge of a wood, and listened to the cry of the whip-poor-will."

"There is to-day more glory in one branch of sumach than a painter could put on a whole forest of maples. God hath struck into the autumnal leaf a glance that none see but those who come face to face—the mountain looking upon the man, and the man looking upon the mountain."

"For several autumns I made a lecturing expedition to the Far West, and one autumn, about this time, saw that which I shall never forget. I have seen the autumnal sketches of Cropsy's and other skilful pencils, but that week I saw a pageant two thousand miles long. Let artists stand back when God stretches His canvas. A grander spectacle was never kindled before mortal eyes. Along by the rivers, and up and down the sides of the great hills, and by the banks of the lakes, there was an indescribable mingling of gold, and orange, and crimson, and saffron, now sobering into drab and maroon, now flaming up into sallow and scarlet. Here and there the trees looked as if just their tips had blossomed into fire. In the morning light the forests seemed as if they had been transfigured, and in the evening hour they looked as if the sunset had burst and dropped upon the leaves. In more sequestered spots, where the frosts had been hindered in their work, we saw the first kindling of the flames of colour in a lowly sprig; then they rushed up from branch to branch, until the glory of the Lord submerged the forest. It seemed as if the sea of divine glory had dashed its surf to the tiptop of the Alleghanies, and then it came dripping down to lowest leaf and deepest cavern."

It is quite possible that many Englishmen would think Mr. Talmage's style too free and conversational—too pointed and observing too little reticence; but no one can doubt that he is effective. And if an apostle was "all things to all men" that he might win some, surely it were something that he were imitated by many, so far, at all events, as that their discourses would not be wearisome, nor yet too long. If a preacher can compel attention, he has conquered the prime difficulty, and criticism, after that, resolves itself into a question of minor points.

Mr. Barbour Johnstone, of Warrington, has made a step in the right direction. In these *Sermons for the People*, he has so far adopted the same plan as Mr. Talmage. He sets aside to a large extent, the ordinary conventionalities of the pulpit. He narrates a story, tells an anecdote, cites a reminiscence, and all in a very lively and attractive way. He is evidently a man of considerable culture, else he would not have got through this trying experiment so successfully. His story-sermons are very effective, to our thinking, especially the "Highland Kitchen-Maid" and "Poor Joseph." "Dame Isabel Kerr's Three Precepts" is also very excellent. We are persuaded that much good might be done in England by this kind of robust, sensible, popular preaching; and we sincerely hope that Mr. Johnstone's little volume may induce others to try the same experiment as he has done, and that they may be favoured with a large measure of success. The welfare of the working classes is more wrapt up in the lessons communicated by such men than they themselves are yet willing to believe.

BRIEF NOTICES.

First Book of Botany; being an Introduction to the Study of the Anatomy and Physiology of Plants. Suitable for beginners. By J. HUTTON BALFOUR, M.D., &c., &c., Professor of Botany in the University of Edin-

burgh. (Collins.) Professor Balfour has here given, in very clear and simple form—as he was so well qualified to do—a general idea of the structure and formation of plants, in such terms as to admirably suit the mere beginner. Messrs. Collins have taken care to have the book well illustrated, and it is a manual in every way suited for schools.

Handybook of Medical Information and Advice; containing a Brief Account of the Nature and Treatment of Common Diseases. By A. PHYSICIAN. (Nelson and Sons.) Handy-books of medicine are not generally found of much account in a crisis, yet they may be useful in some circumstances. For one thing they are too general, and must be. There is so much that is special in each case, even the simplest, that mere general advice is often found useless or unavailing. While we say this, however, we are bound to admit that the present manual seems to have been compiled with care and judgment, and is on some points singularly direct and explicit, so that it may be found better worth consulting in certain cases than some other manuals.

Sermons on the Occasion of the Death of Norman Macleod, D.D. (Glasgow: Maclehose.) This pamphlet contains the four sermons preached at the Barony Church and Chapel, Glasgow, on the occasion of Dr. Macleod's death. They are in many respects similar, but still varied. That by Dr. Watson of Dundee gives the most complete sketch of the man, his character, his capabilities, and his work. It is a very tenderly finished portrait. The sermon by Dr. Taylor of Crathie is a little too much like an ordinary funeral sermon, but the preacher gives some bold and fine character touches. The sermon by the Rev. C. M. Grant touches closely on the missionary work of Dr. Macleod, while Mr. Morrison of Dunblane speaks mainly of his fine humane character. Dr. Macleod's fullness of heart and life—his great characteristic—is referred to by all. We judge by Dr. Watson's sermon that a biography of Dr. Macleod would reveal several unpleasant things concerning other members of the Established Church in Scotland.

Hardwicke's Science Gossip. October. (London: Robert Hardwicke.) We have on more than one occasion commended this unpretending monthly to our readers. Many of its articles show accuracy and diligence of observation, and quickness and skill in reasoning. They are also popular articles, for the most part, such as may be read by those who have an ordinary acquaintance with natural sciences. The present number opens with a good paper on the collection and preservation of lichens, by the Rev. J. M. Crombie. Two brief articles follow; one on "A New Species of 'Protozoa,'" and another on "Fossil Monkeys." The paper on "The Potatoe Disease," by Mr. Washington G. Smith, will be of special interest just now. By the student of fungoid growths, the woodcuts with which it is illustrated will be examined with care. A Review of Evans's "Ancient Stone Implements" completes the series of longer papers. The "Gossip," however—the notes of "interchange" between "students and lovers of Nature"—are unusually rich this month. Under these heads, a good deal of curious and sometimes valuable information is given monthly to the reader.

Origin and History of the New Testament. By JAMES MARTIN, B.A., translator of "Keil and Delitzsch on the Minor Prophets," "Ebrard's Gospel History," &c. Second Edition. (London: Hodder and Stoughton.) Mr. Martin's lecture on "The Written Word" is probably favourably known to many of our readers. It was certain that those to whom it was addressed could not rest satisfied with it; they would want to know more about the literary history of the New Testament when once that lecture had awakened their interest in it. To meet such a want Mr. Martin has prepared this little volume. It is an admirable "Introduction to the New Testament" for English readers who have not access to larger volumes, or could not use them if they had. It gives a great deal of trustworthy information in simple style and small compass. In addition to the matter which belongs to "Greek Testament Introduction," it has a chapter on "The English Bible." We heartily recommend it to village preachers, home missionaries, and Sunday-school teachers; it might be also very useful in the upper forms in both boys' and girls' schools. The edition, a copy of which is sent us by the publishers, is on fair paper, and printed in good type. The price is but half-a-crown.

The Monthly Microscopical Journal. September and October. (London: Robert Hardwicke.) It is not often this journal, useful and well-conducted as it is, contains much of interest to the general reader. The controversies which often go on in its pages between microscopists and opticians on such matters as "immersion lenses," "angular apertures," "definition," and the accurate expression of magnifying powers, though often warm and elegant as theological disputations, will only be attractive to skilled workers on or with the microscope, and to moral philosophers who love to see how soon men return to Hobbes's "state of nature." But the amount of good work in the journal is not to be estimated by its popular interest. It always contains the result of careful labour by highly skilled observers. The September number has two papers, one on the "Minute Anatomy of Two Cases of Cancer," the illustrations to which are admirably drawn; and another on the "Theories of Cell-Development," which, together

with Dr. Lionel Beale's article on the "Active Part of the Nerve Fibre," will be read with interest by biologists. Dr. Beale holds to the notion that the "nerve current" is an electric current, and acutely points out some fallacies in the reasoning of the opponents of this theory. Dr. Elsberg's "Regeneration Hypothesis" is an instance of the boldness in speculation and "use of the imagination," which so markedly characterises so many recent scientific observers. The other papers mostly concern the practical working of the microscope. The part of the journal headed, "Progress of Microscopical Science," is full of interesting matter.

The Insidious Thief. A Tale for Humble Folks. By ONE OF THEMSELVES. (Samuel Tinsley.) We do not know how far Mr. Samuel Tinsley's scheme of revolutionising the novel market by issuing good novels in cheap, single volumes, has succeeded; but it deserved to succeed. The first novel he published in this form—Miss Kettle's "Mistress of Langdale Hall"—was really vigorous without loss of naturalness, and presented piquant situations together with real skill in character-drawing; and, though the others have not been quite so good, still they have not been without considerable merits. On the advisableness of admitting into the series what many on a first glance will pronounce a "temperance tale," we do not give an opinion; but at once accept the book for what it professes to be, and take it on its merits. And we are bound to say that it is in some respects very powerful, and in no sense the "ordinary temperance tale"—if by that is meant a hash of weak and unnaturally overdrawn portraits, and long inconsequent sermonisings. This story is carefully written and clearly by a practised hand, who knows low life well, both in its worst and its best aspects, and who can artistically select and condense, and thus gain forcible dramatic effects, not unrelieved occasionally by a self-controlled humour, which would be sardonic now and then, were it not that it is purified by the unmistakable presence of a certain patient wisdom which waits for results. Here and there this writer—when dealing with certain types, reminds us, in his recurring sudden quaintness of touch, of Mr. Henry Holbeach, and again in his power of deepening an impression by a subtle re-presentation of detail of Mr. Farjeon. We do not mean to sketch the story, for we wish to send our readers to the volume itself, which they could read almost in a couple of hours. There is not any love in it, which perhaps, by a few young people, will be missed; but the picture of the club at the Golden Horn; of Thomas Wright, the father and victim; of his wife, in her patient faithfulness; of Wilton, the sponge; and of Uncle Wood, the genuine "Old Salt," are very well done, and all that we are inclined to object to is some of the "poetical justice" near the end, though the death of the old grandfather and the last of Uncle Wood are touched with a certain pathos. A book of this sort should be tested by the whole impression produced; and in this respect it stands the test well—better than any other temperance story we remember to have read. It is, in truth, valuable also for practical hints, and, in the best form sets forth lessons which most of us would be better to remember, with regard to adverse influences at work among the struggling classes.

NOTANDA.

The Right Hon. William Nathaniel Massey, the Liberal candidate for Tiverton—the borough so long represented by Lord Palmerston—is no novice in political life. Born in 1810, he was called to the bar 1844; becoming Recorder of Portsmouth, 1851. He sat in the Commons as M.P. for Newport, Isle of Wight, 1852-7, and for Salford, 1857-65. From August, 1855, to February, 1858, he filled the office of Under Secretary of State for the Home Department, and was Chairman of the Committee of Ways and Means, 1859-65. In 1865, Mr. Massey occupied the responsible post of Finance Minister in India, which he held till 1868. On his return to England he, at the general election, contested—in conjunction with Mr. Rathbone—Liverpool in the Liberal interest, polling 15,017 votes; Mr. Rathbone polled 15,337, the two Tory candidates heading the poll. As an author, Mr. Massey is known as the writer of "A History of England during the Reign of George III.," and "Common Sense versus Common Law." The House of Commons contains few men practically acquainted with our great Indian Empire; therefore the return of Mr. Massey would make him an acquisition to the deliberative power on all such questions, and in addition he is known as an authority on monetary subjects.

That very readable trade serial, the *Printers' Register*, has an interesting article on the *Thunderer*—a title, by the way, which the *Times* gained from a series of leaders by Captain Sterling, during the editorship of Mr. Barnes. Some other glimpses behind the scenes of "Jupiter" may also be found in Carlyle's "Life of Sterling," son of the aforesaid captain, who eventually became chief editor, and a man of mark in political and literary circles. According to the *Register*, the principal writers on the *Times* staff are, Mr. John Thaddeus Delane, editor; Mr. Stebbings, assistant editor. Leader writers, Rev. Canon Moseley, Mr. Leonard H. Courtenay, Dr. Gallenga, Mr. Lawrence Oliphant, Rev. Henry Ware. Mr. Delane, we may mention, was born in 1817; called

to the bar 1847, and has been editor since 1841. The Rev. Canon Moseley is an astronomer of some note, and a scientific author of repute, while Mr. Oliphant was elected M.P. for Stirling in 1861; is a voluminous writer on China and Japan, with which he made intimate acquaintance while diplomatically engaged. He was also for a time lost to society as moving spirit in a new community on the picturesque shores of an American lake. Mr. John Taylor is the fine art critic; Mr. Oxenford, dramatic critic; Mr. T. J. Davidson, musical critic; Captain Hozier, Dr. Russell, Dr. Charles Austin, Mr. Dallas, Mr. Kelley, and Mr. Broome, are the special correspondents. The Irish correspondent is Dr. G. V. Patten; and a frequent contributor of leaders on Irish affairs, Mr. O'Connor Morris. Mr. W. B. Simpson writes the city article. The chief volunteer contributors adopting pseudonyms are:—"Mercator" (or was), Lord Overstone; "Viator" (or was), Mr. Kinglake; "S. G. O.," Rev. Lord S. Godolphin Osborne; "Historicus" and "H.," Mr. Vernon Harcourt; "C." and "J. C.," Dr. Cumming; "C. E. T.," Sir Charles Trevelyan; the "Hertfordshire Incumbent," Dean Blakesley; "Anglicanus," Dean Stanley; "An East End Incumbent" was Mr. Rowsell.

A vast fuss was the other day made about the assumed Vandalism of Nonconformists in building a church at Dereham on the site of a house in which Cowper wrote one of his most popular poems. Something similar is, however, being hailed as a graceful compliment: a Mr. Currie, of Glassmont, Fife, having presented Mr. Disraeli with a walking-stick made from wood forming the staircase leading to the dwelling-house at Kirkcaldy, in which Adam Smith, author of the "Wealth of Nations," was born. This is quite as bad as the Dereham case, perhaps worse, for Cowper had few associations with Dereham, while a birthplace is usually considered a chief historical association. No stigma need attach in either instance, in our opinion, and, like a Conservative writer in a contemporary, we trust the staircase is large enough to spare a few more aids to progression; only for the sake of consistency let us hear no more about the Dissenting Goths of Dereham, who, in our opinion, will most worthily and fittingly commemorate Cowper's name by their carrying out the proposal. Victor Hugo, though past his seventieth year, is still vigorously at work in the literary vineyard, and it is rumoured we may shortly anticipate poems entitled "Dieu," a sequel to "La Légende des Siècles," and "La Fin de Satan." The indefatigable author has, it is stated, also in preparation, "Le Théâtre en Liberté" and "Les Quatre Vents de l'Esprit," so it is evident the veteran author, whom Louis Philippe created a peer of France, is by no means yet content to rest and be thankful on his laurels, amidst the pleasant surroundings of his Guernsey home.

The articles entitled "Protestant Ritualists," which excited some attention as they appeared week by week in the *Tablet*, are now published in the book form, with the name of Mr. W. Maskell, M.A., on the title-page. Mr. Maskell is well known in theological literature, having published "First and Second Letters on the Position of the High Church Party in the Church of England," and other works of the same class. It may also be interesting to recall the fact that Mr. Maskell was in 1847 a vicar of the Establishment, and chaplain to the Bishop of Exeter; and on the promulgation of the judgment in the celebrated Gorham case, he entered the Roman Catholic Church somewhere about 1850, since which time numerous contributions from his pen have done service for his adopted religion. Curiously enough, however, the issue of "Protestant Ritualists" has already provoked a wrathful and acrid review in the *Church Times*, and the 'vert is severely dealt with both in a personal and literary sense; that journal, after insinuating that at the Vatican Mr. Maskell is looked upon as a very doubtful ally, going so far as to say:—

Accordingly, he has been treated just as a Ribbon Lodge in Ireland treats a suspected informer. A gentleman in that somewhat awkward position is simply told off to commit the next agrarian murder on hand, and is civilly informed that he has no choice between being executioner and victim. Then they have him safe. He cannot turn Queen's evidence, for he has become a principal; he cannot protest in private against any crimes of his accomplices, for he is as deep as they.

Epitome of News.

On Monday the Queen paid a visit to Braemar. The weather was beautiful.

The Princess Louise and the Marquis of Lorne reached Balmoral on Wednesday evening, and were escorted by a procession of torch-bearers—it being their first visit to Balmoral since their marriage.

The Lord Chancellor has gone to Balmoral to deliver up the great seal. Sir Roundell Palmer is also there to receive it.

On Monday the Prince and Princess of Wales left Abergeldie, en route for Chillingham Castle, where they are to be the guests of the Earl and Countess of Tankerville for some days. Their royal highnesses are expected at Marlborough House on the 18th.

There have been four Cabinet Councils during the past week, mainly, it is supposed to consider the question of the new Commercial Treaty with

France. Mr. W. E. Forster was absent from the meeting on Monday owing to indisposition.

It is stated that the Emperor Napoleon will leave England for Madeira in the spring, the royal yacht Victoria and Albert having been placed at his disposal by Her Majesty.

The Queen of Holland is expected to arrive from the Hague towards the end of this week, and during her sojourn in London will reside at Claridge's Hotel.

The Right Hon. John Bright, M.P., is at present the guest of Mr. Potter, at Pitnacree, Strathguy.

Mr. Disraeli will be installed as Lord Rector of the University of Glasgow, in the month of December.

The Commissioners of Works have caused to be erected in Hyde Park a granite pedestal and iron standard surmounted by a board, to mark the spot where it shall be lawful to hold public meetings.

President Grant's daughter embarked in the Scotia on Saturday, on her return home.

The Recorder of Bath has received a pair of white kid gloves in token of the absence of any trials at the Quarter Sessions, this being the first blank calendar since the establishment of the sessions in 1837. There was also a maiden Quarter Sessions at Bath on Monday, the Recorder receiving also a pair of white gloves, in presenting which the mayor made some remarks as to the satisfactory working of the Licensing Act, in which the Recorder concurred.

The Hon. G. Denman, Q.C., M.P., has accepted the Puisne Judgeship vacant by the death of Mr. Justice Willes. This appointment will create a vacancy in the representation of Tiverton.

Mr. Andrew Currie, of Glassmont, Fife, has presented to Mr. Disraeli, in appreciation of his policy as a statesman, a walking-stick made from wood which formed the staircase leading to the dwelling-house at Kirkcaldy which history assigns as having been the birthplace of Adam Smith, author of the "Wealth of Nations." Mr. Disraeli has written acknowledging the gift.

The Marquis of Salisbury distributed the prizes to the successful competitors in the Oxford Local Examinations, at the Free Trade Hall, Manchester, on Friday, and in the course of a speech which he made on the occasion said he believed these examinations were the best movement yet instituted in the encouragement of education, which was shown by the fact that 35,000 candidates had been examined.

An act of generosity is reported from "over the border." In view of the great rise in the price of the necessities of life, says an Edinburgh paper, several of the banks in that town have presented gratuities to their employees. The Royal Bank have given fifteen per cent. on their salaries to their staff; and the Clydesdale Bank and the Bank of Scotland have also given bonuses to a considerable amount.

The vacancy created at Tiverton by the promotion of Mr. Denman, M.P., will be contested. Mr. Walrond, who contested the seat at the last election, will be the Conservative candidate. He will be opposed by the Right Hon. W. M. Massey, who addressed a crowded meeting of the Liberal electors on Monday night.

The Bank rate was on Thursday raised from 5 per cent., at which it was fixed a week ago, to 6 per cent.

A coroner's jury at Rainow, near Macclesfield, has returned a verdict of "Wilful murder and suicide" in the case of a young woman named Swift, the wife of a collier, who had drowned herself and child, eleven months old, in Forge Pool, the previous day. The woman attempted to drown a second child, two years old, but he scrambled out of the water.

Mr. Edward Foster, a Preston druggist, has been recently convicted, for the fifteenth time, of neglecting to vaccinate his child. He has already paid nearly 14l. in fines and law charges, but is still obdurate. The magistrate's order was again repeated.

The inundation of Wrexham collieries is so great that the proprietors have decided to abandon the works, after spending hundreds of thousands of pounds in attempting to prevent inundation. Singular to relate, the men had just asked for an advance of twenty-five per cent.

The Middlesex magistrates have refused the application of Mr. Baum, the lessee of Cremorne Gardens, for a music and dancing licence. They also refused to grant a licence for music only.

BAND OF HOPE UNION.—An interesting gathering was held on Wednesday evening, in Exeter Hall. The "senior" members of Bands of Hope—who are over fourteen years of age—and those in the hall were, for the most part, but little over that age, met for the distribution of prizes to successful essayists upon the subject, "The Treatment of Alcohol regarded as a Poison, a Medicine, and a Luxury." Fifty-seven young people—twenty-seven girls and thirty boys—sent in essays, and twenty were selected for the reception of the prizes in books and other articles, of the value of 10s. and 7s. 6d. each. After some excellent singing in unison by the children, the Chairman, Mr. W. Caine, of Liverpool, addressed the assembly, dwelling on the evils of drunkenness, and expressing a feeling that it was on the increase. The Rev. G. W. M'Cree gave an excellent address on "Faithfulness," applying the word to instances in which untold benefits have arisen from a faithful adherence to temperance. Mr. Martin, M.D., and other gentlemen addressed the meeting, and after some more music, the chairman presented the prizes to the youthful essayists, who, as they received them, were loudly cheered. Several choruses were sung, and a vote of thanks to the chairman closed the meeting.

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

MARRIAGES.

LAING-SILVESTER.—Oct. 9, at the Congregational chapel, Stafford, by the Rev. G. Laing, A.M., Dundee, brother of the bridegroom, assisted by the Rev. S. B. Handley (Congregationalist), Archibald Laing, Esq., manager of the Commercial Bank, Derby, to Ellen Elizabeth, eldest daughter of Mr. Alderman Silvester, of Stafford. No cards.

TOMLINSON-SUGDEN.—Oct. 9, at East-parade Chapel, Leeds, by the Rev. Eustace R. Conder, M.A., Joseph Edward Tomlinson, of Manchester, to Mary Hannah, youngest daughter of William Sugden, iron merchant, Leeds.

DEATHS.

BAILLIE.—Oct. 6, at 4, Gower-street, Ipswich, the Rev. John Baillie, thirty-eight years a Christian missionary at home and at Kuruman, South Africa, aged 70.

LUCY.—Oct. 6, at his residence, Bishopston, Bristol, the Rev. W. Lucy, for many years pastor of Lodge-street Chapel, in that city, in his 79th year.

WARDLAW.—Oct. 9, at his residence, 50, Carlton-hill, St. John's-wood, N.W., the Rev. J. S. Wardlaw, D.D., from congestion of the lungs.

NOTICE.—The clergy and gentry are respectfully informed that Messrs. Dollond have removed from 59, St. Paul's Churchyard, to No. 1, Ludgate-hill, where Spectacles and Eyeglasses may be had to suit every peculiarity of sight. —Trial glasses sent to any part of the kingdom carriage free. No Travellers employed. Established 1750.

BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING.—By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills.—*Civil Service Gazette*. Made simply with Boiling Water or Milk. Each packet is labelled—"JAMES EPPS and Co., Homoeopathic Chemists, London." Also, makers of Epps's Cacaoine, a thin, refreshing beverage for evening use.

BANK OF ENGLAND.

(From Wednesday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, Oct. 9.

ISSUE DEPARTMENT.

Notes issued	£34,734,460	Government Debt. £11,015,100
		Other Securities .. 3,984,900
		Gold Coin & Bullion 19,734,460
		Silver Bullion
	£34,734,460	£34,734,460

BANKING DEPARTMENT.

Proprietor's Capital £14,553,000	Government Securities, (inc. dead weight annuity) £13,256,546
Reserve .. 3,119,787	Other Securities .. 22,488,328
Public Deposits .. 5,629,019	Notes .. 8,082,500
Other Deposits .. 20,699,506	Gold & Silver Coin 649,244
Seven Day and other Bills 475,256	
	£44,476,518
	£44,476,518

Oct. 10, 1872. FRANK MAY, Deputy Chief Cashier.

TRUE ECONOMY is found in buying the best article at the lowest market price; select your purchases from a reliable source, where the high standing of the firm is a guarantee to you that you will be well served; and this is always found with Horniman's Tea; it is strong to the last, very delicious in flavour, wholesome and invigorating, as well as cheap. Sold in packets by 2,538 Agents—Chemists, Confectioners, &c.

HOW TO DYE SILK, WOOL, FEATHERS, RIBBONS, &c., in ten minutes, without soiling the hands. Use Judson's Simple Dyes, eighteen colours, 6d. each, full instructions supplied. Of all chemists. The "Family Herald," Sept. 3, says, "A very slight acquaintance with Judson's Dyes will render their application clear to all."

HOLLOWAY'S PILLS.—WEAKNESS AND DEBILITY.—Unless the blood be kept in a pure state, the constitution must be weakened and disease supervene. These wonderful Pills possess the power of neutralising and removing all contaminations of the blood and system generally. They quietly but certainly overcome all obstructions tending to produce ill-health, and institute regular actions in organs that are faulty from derangement or debility. The dyspeptic, weak, and nervous may rely upon the Pills as their best friends and comforters. They improve the appetite and thoroughly invigorate the digestive apparatus. Holloway's Pills have long been known to be the surest preventatives of liver complaints, dreadful dropsies, spasms, cholera, constipation, and many other diseases always hovering round the feeble and infirm.

Markets.

BREAD, Monday, Oct. 14.—The prices in the Metropolis are, for Wheat Bread, per 4lbs. loaf, 7d. to 8d., Household Bread, 6d. to 7d.

CORN EXCHANGE, MARK LANE, Monday, Oct. 14.

The deliveries of English wheat continue small, but we have larger arrivals from abroad. English wheat met a slow sale this morning, and we quote a decline of 1s. per qr. since Monday last. Foreign wheat was held with firmness, but to sell a similar reduction had to be submitted to. The flour trade was inactive, at former prices. Peas and beans supported previous rates. Barley: both malting and grinding descriptions were fully as dear. Indian corn was 6d. per qr. lower. The supplies of oats are large, and prices have given way 6d. per qr. since this day week. At the ports of call we

have good arrivals, and wheat and Indian corn are the turn lower to sell.

CURRENT PRICES.

WHEAT—	Per Qr.	Per Qr.	Per Qr.	Per Qr.
Essex and Kent, red.	59	62	FRAN—	
Doitto new.	50	60	Grey ..	32 to 35
White ..	58	65	Maple ..	37 40
Doitto new.	54	60	White ..	37 41
Foreign red ..	59	62	Boilers ..	37 41
Doitto white ..	64	67	Foreign ..	38 42
			RYE—	36 38
BARLEY—				
English malting	31	36	OATS—	
Chevalier ..	42	50	English feed ..	21 26
Distilling ..	43	58	Doitto potato ..	27 33
Foreign ..	32	57	Scotch feed ..	— —
			Doitto potato ..	— —
MALT—			Irish Black ..	18 21
Pale ..	67	76	Doitto White ..	18 21
Chevalier ..	—	—	Foreign feed ..	16 19
Brown ..	55	61		
			FLOUR—	
BEANS—			Town made ..	50 57
Ticks ..	32	34	Best country ..	— —
Harrow ..	34	36	households ..	44 47
Small ..	—	—	Norfolk & Suffolk	41 43
Egyptian ..	32	38		

METROPOLITAN CATTLE MARKET, Monday, Oct. 14.—The total imports of foreign stock into London last week consisted of 11,397 head. In the corresponding week last year we received 14,395; in 1870, 11,548; in 1869, 9,037; and in 1868, 9,632 head. In the cattle trade to-day nothing of interest has transpired. About an average supply of beasts has been on sale, the show being principally composed of home breeds, of which the quality has been generally good. The best Scots have been steady in value, 6s. per 8lbs. being paid for them. Runts and Herefords have been disposed of at about the rates previously current. Foreign receipts have been limited, and the quality has been indifferent. There have been about 180 Spanish and an equal number of Dutch; the condition not being up to the average, 5s. 4d. to 5s. 6d. per 8lbs. has been the top price paid. Amongst the receipts from our own grazing districts have been about 1,100 from Leicestershire, 100 from Lincolnshire, about 500 from other parts of England, 60 from Scotland, of which 4 have been from Aberdeen; and 180 beasts and about the same number of cows from Ireland. The supply of sheep has been about an average. The trade, though quiet, has been firm, and the best Downs and half-breeds have made 6s. 10d. to 7s. per 8lbs. There have been some good Dutch animals on sale, which have realised remunerative prices. Calves have been steady at late rates. Pigs have been unaltered.

Per 8lbs. to sink the offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	4	0	4	4	Prime Southdown	6	8	7	0
Second quality	4	6	5	0	Leg. coarse calves	5	0	5	6
Prime large oxen	5	6	5	8	Prime small	5	10	6	4
Prime Scots	5	8	6	0	Large hogs	3	8	4	6
Coarse inf. sheep	4	6	4	10	Neat sm. porkers	4	8	5	2
Second quality	5	0	5	8	Lamb	0	0	0	0
Pr. coarse woolled	6	2	6	6					

METROPOLITAN MEAT MARKET, Monday, Oct. 14.—There were larger supplies of meat on offer here to-day. The trade, although slow, was firm, at the annexed quotations.

Per 8lbs. by the carcase.

Inferior beef	5	4	0	4	0	Middling do.	5	0	5	6
Middling do.	4	6	4	10	Prime do.	5	6	5	10	6
Prime large do.	5	6	5	8	Large pork	4	0	4	4	4
Prime small do.	5	0	5	4	Small do.	4	8	5	4	0
Veal	5	2	5	8	Lamb	—	0	0	0	0
Inferior Mutton	4	0	4	8						

PROVISIONS, Monday, Oct. 14.—The arrivals last week from Ireland were 3,379 bales bacon, and from foreign ports 24,859 packages butter, and 2,003 bales bacon. The Irish butter market was firm last week, but the business limited owing to the prices asked; any sales were at improved prices. Foreign met a fair sale. Dutch declined to 12s. to 12s. 6d. No change in value of other descriptions. No change in value of bacon, but best Waterford sells very slowly. The Government contract for the supply of the navy was taken last week, chiefly on account of Irish curers—say for 4,500 tierces and 4,500 bbls. at about 8l. 10s. to 9l. per tierce, and for bris. in proportion. The prices are about 20s. per tierce over last year's contract.

COVENT GARDEN MARKET, Friday, Oct. 11.—The markets are still very dull and unsettled, a day or two bringing a fair supply, and then everything is short again. Winter goods for storing are in fair request, but articles for present consumption are rather lower. Hothouse grapes remain without alteration, and the Dutch Hamburg is offered freely at 1s. to 1s. 6d. per lb. French and English pears are sufficient for the trade.

HOPS.—BOROUGH, Monday, Oct. 14.—The attention of buyers during the past week has almost exclusively been paid to colour and choice samples, which are now much reduced in quantity, and can in consequence be quoted a shade dearer. Medium and brown hops on the other hand still accumulate, and show a still further decline. The continental markets are reported slightly dearer. Mid and East Kent, 75s., 120s., to 140s.; Woad of Kent, 60s., 80s. to 100s.; Sussex, 60s., 70s., to 84s.; Farnham and country, 84s., 105s., to 120s.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Oct. 14.—The supplies of English potatoes have been moderate, and with steady inquiry full prices have been realised. A fair quantity of foreign potatoes have arrived, and sell at from 8s. to 100s. per ton. Last week's imports were 286 tons 20,271 sacks from Antwerp, 170 tons 11,367 sacks Dunkirk, 1,245 bags Boulogne, 112 tons from Barfeur, 593 bags Havre, 96 tons Remieux, 50 tons 235 bags Calais, 213 tons 1,248 sacks Rouen, 1,729 bags Hamburg, 1,852 bags Ghent, 73 tons Dabouet, 412 bags 5 tons Rotterdam, 42 bags Ostend, 513 bags Harlingen, 870 bags Brussels, and 100 boxes from Amsterdam. Kent Regents, 140s. to 165s. per ton; Essex regents, 120s. to 150s.; Rocks, 115s. to 140s.

SEED, Monday, Oct. 14.—A few samples of new English cloverseed have appeared—quality fine to fair; prices scarcely fixed to quote accurately. German and French red cloverseed were held rather higher, but not many sales effected. The best trefoil was held at fully as much money, with rather more inquiry for such. New white mustardseed realised very full rates, and brown samples of Dutch were held somewhat higher. The best samples of canaryseed brought former prices steadily. Large Dutch hempseed brought full rates; small samples were better sold. Winter tares were offered freely at slightly reduced rates. Choice

samples of English rapeseed sold steadily at the extreme quotations of last week.

WOOL, Monday, Oct. 14.—Since the close of the public sales the demand for colonial wool has somewhat subsided; and the advance in the Bank rate has rather weakened values. In English wool transactions have been only moderate, at about late rates.

OIL, Monday, Oct. 14.—There has been a moderate demand for linseed oil at about late rates. In rape not much business has been doing. Other oils have been quiet.

TALLOW, Monday, Oct. 14.—Market quiet. New Y.C. spot, 46s., old 44s. per cwt. Town tallow 44s. net cash.

Advertisements.

Patronised by the CROWN PRINCESS of PRUSSIA, the SULTAN of TURKEY, and the NAWAB NAZIM of BENGAL.

SEWING MACHINES,

From £2 2s. to £25.

The only Establishments in London

where

the opportunity is afforded

of

inspecting and comparing

every

description of

SEWING MACHINES.

It is absurdly claimed for almost every Sewing Machine, of whatever description, that it is superior to all others, for all purposes.

SMITH and CO., having no interest in selling any particular Machine, are enabled to recommend impartially the one best suited for the work to be done, and offer this GUARANTEE to their Customers:—Any Machine sold by them may be EXCHANGED after one month's trial, for any other kind, without charge for use.

SMITH & Co., 69, EDGWARE ROAD,

AND

4, CHARLES STREET, SOHO, LONDON.

THE SECRETARIAT of the BRITISH SOCIETY for the PROPAGATION of the GOSPEL amongst the JEWS having become VACANT, the Committee are open to receive applications for the office from persons feeling deep personal interest in the objects of the Society. Salary, £300 per annum.—Letters to be addressed to the Treasurer, W. G. Habershaw, Esq., 38, Bloomsbury-square, W.C.

AN ENGLISH COLONY for MINNESOTA.—The Rev. GEORGE RODGERS, late of Stalbridge, now of Yeovil, is now organising an English Colony for settlement in Minnesota, whence he has recently returned after an examination of the State, and after selecting a suitable tract of country on the Northern Pacific Railroad.—Apply to George Sheppard, 34, New Bridge-street, Blackfriars, or to the Rev. Mr. Rodgers, Peter-street, Yeovil, Somerset.

CONGREGATIONAL SCHOOL, LEWISHAM, for the EDUCATION of the SONS of MINISTERS.

The 122nd HALF-YEARLY MEETING of the Governors of this School will be held at the LONDON MISSION HOUSE, kindly lent for the occasion, on TUESDAY, 29th inst. FIVE BOYS to be Elected. Chair to be taken at 2 p.m.

JOSIAH VINEY, Hon. Sec.

SKIPTON GRAMMAR SCHOOL.

APPOINTMENT OF HEAD MASTER.

The Governors will appoint a new Head Master NEXT DECEMBER.

The Head Master must be a Graduate of some University within the British Empire. He is not required to be in Holy Orders.

The ancient Grammar School of Skipton-in-Craven has been recently reconstituted by the Endowed Schools Commissioners. The School is favourably situated in an Agricultural District on the main line of the Midland Railway and in direct communication with the most important manufacturing towns of Lancashire and the West Riding of Yorkshire. The gross income of the School from endowment amounts to about £250 a year.

The prescribed course of instruction, which is adapted for Boys, the bulk of whom will not proceed to the Universities, will be predominantly of a scientific and literary character.

Testimonials to be addressed, not later than the 20th November next, to the Clerk to the Governors, from whom a copy of the New Scheme, and further particulars, can be obtained.

JOHN HEELIS,

Solicitor, Skipton, Clerk to the Governors.

Skipton, October, 1872.

A CONGREGATIONAL PASTOR is at liberty to SUPPLY any VACANT PULPIT with a view to settlement. Good References.—Address, R. W. Mrs. Moore, Queen's-road, Watford.

WANTED, the NONCONFORMIST for OCTOBER 21st, 1863. ONE SHILLING, and thanks, would be given for a copy by J. F. Alexander, Ducie Gardens, Oxford-road, Manchester.

A YOUNG LADY, daughter of a Dissenting Minister, wishes an ENGAGEMENT as GOVERNESS in a school or family. Acquirements, English, Music, French, German, and, if required, singing. Satisfactory references.—Address, Alpha, Ford House, Little Hadham, Herts.

NATIONAL INSTITUTION for DISEASES of the SKIN.

Physician—Dr. BARR MEADOWS, 49, Dover-street, W. Patients attend at 227, Gray's-inn-road, King's-cross, on Mondays and Thursdays, and at 10, Mitre-street, Aldgate, on Wednesdays and Fridays. Mornings at Ten; Evenings, Six till Nine.

Free to the necessitous poor; payment required from other applicants.

THOMAS ROBINSON, Hon. Sec.

I.—THE SITUATION.

THE COMING WINTER will be one of Trial,

THE GENERAL RISE in PRICES,

THE DISTURBED STATE of TRADE, and frequent

STRIKES,

necessitate

RETRENCHMENT

and

CAREFUL EFFORT

to make

EVERY EXPENDITURE PROFITABLE.

II.—THE REMEDY.

THE WILLCOX and GIBBS is INCOMPARABLY the best of all Family Sewing Machines, and

EFFECTS GREAT SAVING of both Time and Money. It does with ease, beauty, and incredible speed the whole of the

FAMILY SEWING and DRESSMAKING, relieving expenditure, and releasing the members of the Family from the drudgery of the needle. The

LADY OF LIMITED MEANS,

by its assistance, can again enjoy the elegant leisure of which she has been deprived by the cares and duties of a Family.

CHILDREN QUICKLY and EASILY learn to use this Machine, and, by its aid, decrease rather than increase work.

EVERY DAUGHTER in the FAMILY becomes educated in the art of doing household sewing, and, in this respect, fitted, eventually, to take the charge of her own home. The Machine thus becomes the means of rendering the Family

INDEPENDENT OF HELP FROM WITHOUT, and places

THE MEANS OF SUBSISTENCE

in the power of all, should changing circumstances require it.

THE DRESSMAKER, by its aid, may greatly increase her connection, and that with less fatigue to herself, and greater satisfaction to every intelligent customer.

THE ARTIZAN'S WIFE

is enabled to keep her children neatly clad, as well as to

ADD TO THE WEEKLY INCOME.

III.—HOW PROCURED.

THE WILLCOX and GIBBS SILENT SEWING MACHINE is WITHIN REACH of ALL, since it may be had

FREE of ALL EXPENSE, risk, or obligation of any kind for

HOME TRIAL BEFORE PURCHASE,

And it can be purchased by

SMALL MONTHLY PAYMENTS,

at a cost of only

ONE SHILLING

for each pound for which CREDIT is given beyond the TRIAL MONTH.

NO OTHER MACHINE CAN BE PAID FOR BY INSTALMENTS (weekly or monthly) without from two to four times as great an increase of cost.

AGENCIES in EVERY TOWN

in the United Kingdom, and

EVERY AGENT GIVES FREE HOME TRIAL BEFORE PURCHASE, or, should that be denied, application should be made to the Company direct.

THERE IS NOT THE SLIGHTEST OBLIGATION to buy the WILLCOX and GIBBS MACHINE, because it has been had for Home Trial, nor is any money payment whatever expected, should the Machine not be deemed satisfactory.

IV.—PRECAUTIONS.

THE GENUINE WILLCOX and GIBBS MACHINE has the

MEDALLION TRADE MARK of the Company embedded in its base, and can only be procured of

THE COMPANY DIRECT,

or of their

CERTIFIED AGENTS.

Machines procured under any other conditions cannot be relied on.

THE PUBLIC SHOULD ASK TO SEE the Agent's CERTIFICATE for the CURRENT YEAR, without which no Agency is worthy of confidence.

THE GENUINE WILLCOX and GIBBS SILENT SEWING MACHINE is the only Machine that

CAN STAND A THOROUGH HOME TRIAL, freed from all embarrassing liabilities.

BEWARE of SHAM OFFERS of FREE TRIAL, especially those which supply other machines in exchange in case the first one tried is not satisfactory!

UNSCRUPULOUS DEALERS often send out The Willcox and Gibbs Machine purposely put out of order, so as to secure its rejection in favour of some other machine!

THE PUBLIC HAVE TWO SAFEGUARDS—The Medallion Trade Mark and the Agent's Certificate of Agency for the Current Year.

SEND FOR PRICE LIST (gratis and post free) which contains every information.

WILLCOX and GIBBS SEWING MACHINE CO.,

150, CHEAPSIDE, E.C.

135, REGENT STREET, W. } LONDON.

MINISTERIAL ASSISTANCE.—An influential Congregational Church in a Provincial City in a salubrious neighbourhood NEEDS the services of a MINISTER as Sunday Evening Lecturer.—For particulars address, H. C., care of T. T. Curwen, Esq., Change-alley, Cornhill, London.

MILL HILL SCHOOL, MIDDLESEX,

HEAD MASTER—
RICHARD F. WEYMOUTH, Esq., D. Lit. and M.A., Fellow of Univ. Coll., Lond.; Member of the Council of the Philological Society, &c., &c.

VICE-MASTER—
Rev. ROBERT HARLEY, F.R.S., F.R.A.S., Corresponding Member of the Literary and Philosophical Society of Manchester, Member of the London Mathematical Society, formerly Professor of Mathematics and Logic in Airedale College, Bradford, &c.

ASSISTANT MASTERS—
A. H. SCOTT WHITE, Esq., B.A., Prizeman in Anglo-Saxon and Early English of Univ. Coll., London.
JAMES H. MURRAY, Esq., F.E.I.S., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Author of "The Dialect of the Southern Counties of Scotland," &c., &c.

JAMES NETTLESHIP, Esq., B.A., Scholar and Prizeman of Christ's Coll., Camb.; 2nd Class Classical Tripos, 1866.

LADY RESIDENT—Miss COOKE.
The MICHAELMAS TERM commenced on THURSDAY, 26th September.
For Prospectuses and further information, apply to the Head Master, at the School, or to the Secretary, the Rev. R. H. MARTEN, B.A., Lee, S.E.

TETTENHALL COLLEGE, STAFFORDSHIRE.

HEAD MASTER.
ALEXANDER WAUGH YOUNG, Esq., M.A., Lond. (Gold Medalist in Classics); late Andrews' Scholar, and First Prizeman in Higher Senior Mathematics, of University College, London; Fellow of University College, London.

SECOND MASTER.
JAMES SHAW, Esq., Peel Exhibitioner, Queen's University, Ireland; and First of First Class in Classical Honours at the First B.A. Examination, London University.

ASSISTANT MASTERS.
MARTIN F. SHORT, Esq., B.A., and Prizeman of Corp. Christi College, Cambridge, Classics and English Language.
JOSEPH K. BARNES, Esq., English and Chemistry.
HENRY TAYLOR, Esq., English.
HERMANN POMNITZ, Esq., Certificated by the Imperial Prussian Government, and by the University of Paris, Music and Foreign Languages.
ARCHIBALD GUNN, Esq., Student Royal Academy of Arts, London, Drawing.
Resident Lady Matron, Miss BAYLIS.
Applications to Head Master, or to the Hon. Sec., S. DICKINSON, Esq., Wolverhampton.

COMMERCIAL SCHOOL, CRANFORD HALL, near HOUNSLOW, MIDDLESEX.
Mr. Verney's Pupils are SOUNDLY INSTRUCTED in all the Branches of a thoroughly Business Education.
The Terms are moderate, inclusive, and proportionate to Age and Requirements.
The premises are extensive, situation healthy, food the best and unlimited.
Numerous References in London and in the Country.
Pupils admitted at any time; apply to Mr. VERNEY.

36, HILLDROP - ROAD, LONDON, N.
LADIES' SCHOOL, conducted by the Misses HEWITT, assisted by superior English and Foreign Masters.
The Year is divided into Three Terms.

BELLE VUE HOUSE, HERNE BAY. COLLEGE FOR LADIES.
The house is a large mansion, facing the sea; the accommodation ample and superior; the domestic arrangements replete with every comfort. Education thorough. Inclusive terms, 30 Guineas; Parlor Boarders, 60 Guineas.—Address, the Principal.

HIGHBURY HOUSE SCHOOL, ST. LEONARD'S-ON-SEA.
Head Master—Rev. W. WOODING, B.A.
The School consists of Upper, Middle, and Preparatory Departments, in which Classics, Mathematics, Modern Languages, and thorough English are taught. The junior classes are trained by ladies on the Pestalozzian system.
A new wing and covered Playground have just been added to the premises. The house is supplied with baths, and is well warmed and ventilated in order to secure the health and comfort of delicate boys.
The next Term will Commence on the 18th of September.
For Prospectus apply to Mrs. Duff or the Head Master.

STROUD LADIES' COLLEGE, BEECHES' GREEN, STROUD, GLOUCESTERSHIRE.
Principals—The Misses HOWARD.
AUTUMN TERM will BEGIN THURSDAY, Sept. 19th.

VICTORIA VILLA, FINCHLEY, N.
ESTABLISHMENT FOR YOUNG LADIES, Conducted Mrs. WASHINGTON WILKS. The course of instruction embraces the usual branches of a thorough English education, with the French and German Languages; also Piano, Singing, and Drawing taught by competent Masters.

QUEEN INSURANCE COMPANY.
FIRE, LIFE, and ANNUITIES.
LANCASHIRE and YORKSHIRE BRANCH OFFICE, 30, St. Ann's-street, Manchester.
Messrs. KINGSLEY and IRVING, Resident Secretaries.

MR. COOKE BAINES, SURVEYOR and VALUER, PREPARES and NEGOTIATES COMPENSATION CLAIMS for Property Compulsorily taken for Railways and other Improvements, and also Values property for every purpose.—26, Finsbury-place, Moorgate-street, E.C.

UNIVERSAL PRAYER FOR OUR SUNDAY-SCHOOLS.

The COMMITTEE of the SUNDAY-SCHOOL UNION would earnestly invite all Christian Ministers, Sunday-School Teachers, and other Friends of the Young, to observe the following arrangement for UNITED PRAYER for our Sunday-Schools, on

LORD'S DAY, OCTOBER 20,

AND

MONDAY, OCTOBER 21.

That on Lord's-day morning, October 20, between seven and eight, all Teachers should offer Special Prayer, in private, for God's blessing upon their work; especially in the conversion of their scholars to Himself.
That in the afternoon of the day, the usual services should be varied, and each school gathered for prayer, the proceedings being interspersed by suitable addresses.
That in the evening of the day, the Teachers meet for Prayer either before or after Public Worship.
That on Monday, October 21, between seven and eight A.M., all Teachers should again offer Special Prayer in private, for God's blessing upon their work.
That in the course of the day the Female Teachers of each School should hold a Prayer Meeting.
That in the evening, a Special Prayer Meeting should be held by every Church on behalf of the Sunday-school, suitable and stirring addresses being intermingled with the prayers.
The Committee thankfully acknowledge the hearty response given to the suggestion made by them for UNIVERSAL PRAYER FOR OUR SUNDAY-SCHOOLS, and have good reason to believe that the Seasons arranged for will be observed by their fellow-labourers, not only throughout the United Kingdom, but also on the Continent of Europe, in America, in the Colonies, and in many other parts. "Prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

WILLIAM GROSER,
AUGUSTUS BENHAM,
FOUNTAIN J. HARTLEY,
JOHN E. TRESIDDER, } Hon. Secretaries.

56, OLD BAILEY, LONDON, E.C.

THE LONDON AND GENERAL PERMANENT LAND, BUILDING, AND INVESTMENT SOCIETY.

Shares, £40. Monthly Subscription, 5s. Entrance Fee, 1s. per Share.
337, STRAND, W.C.

TRUSTEES.
The Right Hon. the Earl of Lichfield.
Thomas Hughes, Esq., Q.C., M.P.
The Hon. H. F. Cowper, M.P.

CHAIRMAN OF DIRECTORS.
Thomas Hughes, Esq., Q.C., M.P.

Large or small sums received on deposit, repayable at short notice. Shares may be taken at any time—no back payments.

Money ready to be advanced on Freehold or Leasehold Security.

W. R. SELWAY, Managing Director.

NATIONAL PROVIDENT INSTITUTION.
48, Gracechurch-street, London, E.C.
MUTUAL ASSURANCE WITHOUT INDIVIDUAL LIABILITY.
Established 1835.

EXTRACT FROM LAST REPORT.
During the year 960 proposals were submitted to the Board, amounting to £463,200. The number of Policies issued were 702, assuring £358,400, the premiums thereon amounting to £11,842 per annum.
The Balance-sheet for the year shows the Receipts, after allowing for the Reductions of the premiums, to have been £356,751 12s. 0d. The amount paid for Claims and Surrenders £206,287 16s. 8d., Annuities £3,100 1s. 2d., and all the expenses of management (including commission) £21,014 5s. 1d., being less than 5 per cent. on the Gross Annual Income, and a balance of £126,349 9s. 1d. carried to the Accumulated Fund, increasing it to £3,101,086 10s. 6d., which is invested on Mortgage of Real Estate and other Securities, including £259,044 advanced on Loan to members on the security of their Policies.
Prospectus and Proposal Form forwarded on application.
HENRY RANCE, Secretary.
October 10, 1872.

BRITISH EMPIRE MUTUAL LIFE ASSURANCE COMPANY,
32, NEW BRIDGE STREET, London, E.C.
Established 1847.
(Empowered by Special Act of Parliament.)

DIRECTORS.
DANIEL PRATT, Esq., Chairman.
JOHN RUNTZ, Esq., Vice-Chairman.
Benham, Augustus, Esq.
Bunnell, Peter, Esq.
Burton, John R., Esq.
Groser, William, Esq.
Phillips, George, Esq.
Rooke, George, Esq.
Starling, Robert B., Esq.
Tresidder, John E., Esq.
Trowner, John Henry, Esq., M.D. Lond.
Wills, Fredk., jun., Esq.
SOLICITORS—Messrs. Watson and Sons.
PHYSICIAN—E. Headlam Greenhow, M.D., F.R.S.
SURGEON—John Mann, Esq.
ACTUARY AND ACCOUNTANT—Josiah Martin, Esq., F.I.A.

This Company has been established a quarter of a century. It has issued 20,203 policies, and it has 11,749 now in force, assuring an aggregate sum of TWO MILLION EIGHT HUNDRED AND FIFTEEN THOUSAND POUNDS.
It has an annual income of more than ONE HUNDRED THOUSAND POUNDS.
It has an accumulated fund, arising solely from premiums, of HALF-A-MILLION.
It has paid in claims £473,856.
At the last valuation of the assets and liabilities of the Company in 1870, it was found that its condition was so satisfactory that the Directors were enabled to return to the Members the sum of £48,760.
Being established on the MUTUAL PRINCIPLE, all the profits belong to the Members.
The aggregate of the bonuses so appropriated amounts to £242,156.
It has never amalgamated with any other Company.
Prospectus, copies of the last Report and Balance-sheet, and all useful information, may be obtained on application to any of the Agents of the Company, or to
ALFRED LENCH SAUL, Secretary.

LONDON.—SHIRLEY'S TEMPERANCE HOTEL, 37, Queen's-square, Bloomsbury, W.C.
Beds, from 1s. 6d. Plain Breakfast or Tea, 1s. 3d.
See Testimonials, of which there are a thousand in the Visitors' Book.

"We are more than satisfied; we are truly delighted to find in London so quiet and comfortable a domicile. We shall certainly highly recommend Shirley's to all our friends."—J. ROBERTS, Bourne.

"As on all previous visits, I can testify that this is the most comfortable home I find when away from home."—W. B. HARVEY, Frome.

"After visiting various places in England, I have come to consider Shirley's (in view of its combining the greatest comfort and respectability, with the most moderate charges) as the Temperance Hotel par excellence."—J. K. KARCHER, Toronto, C.W.

G. SULLY'S PRIVATE AND COMMERCIAL BOARDING HOUSE AND FAMILY HOTEL, 23, Euston-road, KING'S CROSS (Corner of Belgrave-street), LONDON. Opposite the Midland and Great Northern, and close to the London and North-Western Termini; also the King's Cross Station of the Metropolitan Railway. Beds from 1s. 6d. Breakfast or Tea 1s. 3d. Attendance 9d. Trains and omnibuses to all parts of the City continually.

EXTRACT FROM VISITORS' BOOK.
"Every attention and very comfortable."
"The House comfortable and all things done well."
"Everything very satisfactory and charges moderate."
"Every comfort and attention; very homely."
"A first-class home at cheap rates."

The Great Western Hotel (SNOW-HILL STATION), BIRMINGHAM.

"One of the most elegant, comfortable, and economical hotels in the three kingdoms."—The Field, July 31, 1869.

"From experience gained by repeated visits, we are happy to be able to testify to the exceeding comfort of this hotel. We have much pleasure in recommending it."—The Engineer, Oct. 14, 1870.

"An establishment remarkable for its able management, reasonable charges, and general comfort."—Bell's Life, June 17, 1871.

IRON CHURCHES, CHAPELS, SCHOOLHOUSES, &c.,
On a much improved system.

FRANCIS MORTON AND CO., (Limited), LIVERPOOL.

The Architectural and Structural details under the special direction of the Company's Architect.

London Office—36, PARLIAMENT ST., S.W.

DOMESTIC MACHINERY.

Bradford's "Vowel" Washing Machines—"Premier" Box Mangles—Wringers and Mangles—"Norwood" Goffering Machines—Laundry requisites of every description—Household Bone Crushers—Index Key Cabinets.
Sewing Machines—"Royal Anchor," Lock-stitch, £5; "Fleet Anchor," single thread, £3 3s.; Bradford's 42s. Machine, single thread; Knitting Machines.
Coffee Mills—Coffee Roasters—Sausage and Mincing Machines—Knife Cleaners—Fork Cleaners—Egg Whisks—Bread-making Machines—Bread Cutters—Flour Mills—Cinder Sifters—Rox and Barrel Churns.

THOMAS BRADFORD and CO., 63, Fleet-street, London, and Manchester.

KINAHAN'S LL WHISKY.

This celebrated and most delicious old mellow spirit is the very CREAM of IRISH WHISKIES, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the words—

"KINAHAN'S LL"
on Seal, Label, and Cork.
Wholesale Depot, 20, Great Titchfield-street, Oxford-street, W.

PROTECTION FROM FIRE.

BRYANT AND MAY'S
PATENT SAFETY MATCHES
LIGHT ONLY ON THE BOX.

BRYANT AND MAY'S
TRADE MARK—AN ARK.

BRYANT AND MAY'S
PATENT SAFETY MATCHES
ARE NOT POISONOUS.

BRYANT AND MAY'S
PATENT SAFETY MATCHES
WITHOUT PHOSPHORUS.

BRYANT AND MAY'S
PATENT SAFETY MATCHES
LIGHT ONLY ON THE BOX.

BRYANT AND MAY'S
PATENT SAFETY HOLDER
For use wherever a Match is frequently required.

BRYANT AND MAY.

SAMUEL BROTHERS,
50, LUDGATE-HILL, LONDON, E.C.

CLASSIFIED PRICE LIST.

WINTER SUITS.				WINTER COATS.			
Business, Morning, and Travelling.	Visiting, Frock, and Casual.	Evening Dress.	CLASS.	Business, Morning, and Travelling.	Visiting, Frock, and Casual.	Evening Dress.	CLASS.
36s.	43s. 6d.	43s. 6d.	A	17s. 6d.	25s.	—	—
42s.	49s.	49s.	B	21s.	29s.	29s.	—
50s.	57s.	57s.	C	26s.	33s.	33s.	—
59s.	69s.	64s.	D	33s.	42s.	45s.	—
75s.	83s.	78s.	E	42s.	50s.	50s.	—
81s.	91s.	86s.	F	45s.	55s.	50s.	—
94s.	104s.	99s.	G	55s.	65s.	60s.	—
102s.	112s.	107s.	H	60s.	70s.	65s.	—
116s.	130s.	121s.	I	70s.	84s.	75s.	—

All sizes of every class for immediate use, or to measure. Guide to self-measurement sent free. Patterns of every class sent free. All Cloths thoroughly shrunk. Perfect in style and fit. Unapproached in style.

SAMUEL BROTHERS, 50, Ludgate-hill.

GENTLEMEN'S and YOUTHS' CLOTHING are illustrated in all the fashionable styles in the BOOK of FASHIONS. Post free for six stamps, deducted from a purchase. Patterns and guide to self-measurement sent free.

CLASSIFIED PRICE LIST.

OVERCOATS.				TROUSERS.				WAISTCOATS.				BOYS' SUITS.			
Driving, Walking, and Casual.	Winter Materials.	'Under' for Travelling.	CLASS.	Tweeds, Doakins, and every new texture.	Thibode, Drills, Tweeds, Silks, and every Novelty.	'Zouaves,' 'Reefers,' 'Negliges,' and every Style.	CLASS.	Tweeds, Doakins, and every new texture.	Thibode, Drills, Tweeds, Silks, and every Novelty.	'Zouaves,' 'Reefers,' 'Negliges,' and every Style.	CLASS.	Tweeds, Doakins, and every new texture.	Thibode, Drills, Tweeds, Silks, and every Novelty.	'Zouaves,' 'Reefers,' 'Negliges,' and every Style.	CLASS.
21s.	21s.	30s.	A	13s. 6d.	7s.	16s.	—	14s.	7s.	20s.	—	14s.	7s.	20s.	—
26s.	26s.	42s.	B	16s.	8s.	24s.	—	16s.	8s.	24s.	—	16s.	8s.	24s.	—
33s.	33s.	50s.	C	17s. 6d.	8s. 6d.	28s.	—	17s. 6d.	8s. 6d.	28s.	—	17s. 6d.	8s. 6d.	28s.	—
43s.	43s.	60s.	D	22s.	11s.	31s.	—	22s.	11s.	31s.	—	22s.	11s.	31s.	—
50s.	50s.	70s.	E	24s.	12s.	34s.	—	24s.	12s.	34s.	—	24s.	12s.	34s.	—
55s.	55s.	75s.	F	26s.	13s.	38s.	—	26s.	13s.	38s.	—	26s.	13s.	38s.	—
65s.	—	84s.	G	28s.	14s.	—	—	28s.	14s.	—	—	28s.	14s.	—	—
70s.	—	—	H	30s.	15s.	—	—	30s.	15s.	—	—	30s.	15s.	—	—
84s.	—	—	I	—	—	—	—	—	—	—	—	—	—	—	—

Illustrated in different styles. All sizes in stock or to order. Illustrated in the Book of Fashions. Unapproached in fit and quality. Fashionable and novel according to height. Price is regulated according to height.

SAMUEL BROTHERS, 50, LUDGATE-HILL, LONDON.

DINNEFORD'S FLUID MAGNESIA.

The best remedy for ACIDITY OF THE STOMACH, HEARTBURN, HEADACHE, GOUT, and INDIGESTION; and the best mild aperient for delicate constitutions especially adapted for LADIES, CHILDREN, and INFANTS.

DINNEFORD AND CO.,

172, New Bond-street, London, and of all Chemists.

MORE CURES by DR. LOCOCK'S PULMONIC WAFERS.—From Mr. Shaw, M.P.S., 5, Charles-street, Hull.—"They are an unfailing remedy for all disorders of the breath and lungs. To clergymen, singers, and public speakers, they are a perfect boon. The Wafers give instant relief in Asthma, Consumption, Bronchitis, Coughs, Colds, Rheumatism, and all Hysterical and Nervous Pains. They taste pleasantly. Sold by all druggists at 1s. 1½d. per box.

BURN the "STAR" NIGHT LIGHTS.

SIX, EIGHT, AND TEN HOURS.

SOLD EVERYWHERE.

JOHN BURGESS AND SON'S

ORIGINAL AND SUPERIOR

ESSENCE OF ANCHOVY.

ESTABLISHED 1760.

107, STRAND (CORNER OF SAVOY STEPS), LONDON.

FINE FLAVOURED STRONG BEEF

TEA at about 2½d. a pint.

ASK FOR LIEBIG COMPANY'S EXTRACT OF MEAT, requiring Baron Liebig, the Inventor's Signature, on every jar, being the only guarantee of genuineness.

Excellent economical stock for soups, sauces, &c.

COALS.—LEA and CO'S PRICES.

Hetton or Lambton, 34s.; Hartlepool, 33s.; best Wigan, 31s.; best Silkstone, 31s.; new Silkstone, 30s.; Primrose, 29s.; Derby Bright, 29s.; Barnsley, 29s.; Kitchen, 28s.; Hartley, 27s.; Hard Steam, 27s.; Nuts, 26s.; Coke, 20s. per chal. of 12 sacks. Net cash. Delivered thoroughly screened. Depôts, Highbury and Highgate, N.; Kingland, E.; Beauvoir Wharf, Kingland-road; Great Northern Railway Stations, King's-cross and Holloway; and 4 and 5 Wharves, Regent's-park-basin. No Agents.

COALS.—GEORGE J. COCKERELL and Co., Coal Merchants to the Queen and to the Royal Family. Best Wall's-end, best Inland, and the best Coke. For prices, see daily papers.—Central Office, 13, Cornhill; West End Office, next Grosvenor Hotel, Piccadilly.

The Ladies are respectfully solicited to make a trial of the **GLENFIELD STARCH**, which they will find to be far superior to any other Starch for dressing Laces, Linens, &c.

It is now used in all Laundries, from the cottage to the palace, and when once tried is found to be indispensable.

When you ask for Glenfield Starch, see that you get it, as inferior kinds are often substituted for the sake of extra profits.

LEA AND PERRINS' SAUCE.

THE "WORCESTERSHIRE,"

Pronounced by Connoisseurs, "The only Good Sauce,"

Improves the appetite, and aids digestion.

Unrivalled for piquancy and flavour.

ASK FOR LEA AND PERRINS' SAUCE.

BEWARE OF IMITATIONS,

and see the Names of LEA & PERRINS on all bottles and labels.

Agents—CROSSE and BLACKWELL, London, and sold by all Dealers in Sauces throughout the World.

BOUDAULT'S PEPSINE POWDER,

taken by dyspeptics at each meal (bottles of one ounce).

PRIZE OF THE FRENCH INSTITUTE, 1856.

SOLE MEDAL, PARIS EXHIBITION, 1867.

SILVER MEDAL, 1868.

And supplied to the Principal Hospitals of Paris since 1854.

BOUDAULT'S PEPSINE WINE

(SHERRY), 4s. & 8s.

Delicious and agreeable to take, and superior to all others.

BOUDAULT'S PEPSINE

Lozenges, 4s. Pills, 4s.

A very convenient form for persons travelling.

HOTTOT-BOUDAULT, 7, Avenue Victoria, Paris.

A. & M. ZIMMERMAN, 7, Pen Court, London, E.C.

May be obtained through all Chemists.

CLEAR COMPLEXIONS

for all who use the "UNITED SERVICE" SOAP TABLET, which also impart a delicious Fragrance.

Manufactured by

J. C. and J. FIELD, Patentees of the Self-fitting Candles. Sold by Chemists, Oil and Italian Warehousemen, and others.

Use no other. See name on each Tablet.

USE

GODDARD'S PLATE POWDER.

(NON-MERCURIAL.)

For more than 20 years it has sustained an unrivalled reputation throughout the United Kingdom and Colonies as the BEST and SAFEST article for cleaning Plate.

Sold by Chemists and Ironmongers, &c., in Boxes, 1s., 2s. 6d., and 4s. 6d. each, and by the Inventor, J. GODDARD, Chemist, Leicester.

KAYE'S WORSDELL'S PILLS.—An anxious parent, distressed at the sufferings of his child, having tried several Family Pills during three successive days, had a box of

KAYE'S WORSDELL'S PILLS

presented to him, and three Pills gave relief in six hours. They have been used in that family ever since.

Sold by all Chemists and other Dealers in Patent Medicines, at 1s. 1½d., 2s. 9d., and 4s. 6d. per box.

IRON CHURCHES, IRON BUILDINGS, AND GALVANISED CORRUGATED IRON ROOFING.

Every description of Iron Building, adapted to all climates. Improved construction. Thorough ventilation guaranteed. Manufactured by

SAMUEL C. HEMMING and CO.

(Established 1851).

25, MOORGATE STREET, CITY.

Numerous testimonials and designs may be seen at the Offices.

Iron Buildings lent on hire, or payment by instalments.

A REAL SEA BATH in your own room, by dissolving TIDMAN'S SEA SALT in ordinary water. Five ounces should be used to each gallon. By taking a daily bath prepared with this Salt you enjoy the luxury and the benefits of a course of sea bathing, minus the inconvenience of absence from home, and are adopting the surest means of giving tone to your constitution. Sold in Bags and Boxes by all Chemists and Druggists. Beware of imitations.

TIDMAN'S SEA SALT invigorates the system, fortifies the constitution, braces the nerves, and prevents cold. A daily bath prepared with this salt is the surest way of eradicating rheumatism, neuralgia, sciatica, lumbago, gout, glandular swellings, weakness of the joints, &c. Sold in Bags and Boxes, by Chemists, Druggists, &c. Beware of imitations.

W. G. NIXEY'S Refined BLACK LEAD.

"CLEANLINESS."

The Proprietor begs to CAUTION the Public against being imposed upon by unprincipled tradesmen, who, with a view of deriving greater profit, are manufacturing and vending SPURIOUS IMITATIONS of the above article.

Ask for

W. G. NIXEY'S BLACK LEAD.

And see that you have it.—12, Soho-square, London, W.

JOHN GOSNELL & CO'S

"CHERRY TOOTH PASTE"

Greatly excels all other preparations for the Teeth.

"AGUA AMARELLA"

Restores the Human Hair to its pristine hue, no matter at what age.

"TOILET and NURSERY POWDER"

Beautifully perfumed and guaranteed pure.

ASK for JOHN GOSNELL and CO'S, and see that you have none other than their genuine Articles.

Sold by all respectable

CHEMISTS and PERFUMERS.

Wholesale, Angel-passage, 93, Upper Thames-street, London.

HOOPING COUGH.—ROCHE'S HERBALEMBROCATION is now recommended by many of the most eminent of the Faculty as the only known safe and perfect cure, without restriction of diet or use of medicine. Sold by most Chemists in bottles, at 4s. each. Wholesale Agent, Edwards, 38, Old Change (formerly of 67, St Paul's), London.

CONVULSIONS IN TEETHING.

None but anxious mothers know the real worry of the "teething time," and the nursery has no worthier or more innocent adjunct than

MRS. JOHNSON'S AMERICAN SOOTHING SYRUP

which, easily applied to the infant's gums, relieves the pain and prevents convulsions. The experience of half a century has made the article extremely popular. None genuine without the name of "Barley and Sons, Farringdon-street," is on the stamp. Sold by all chemists, at 2s. 9d. a bottle.

ASTHMA AND BRONCHITIS

Effectually relieved by the use of "DATURA TATULA," for "in a most fearful attack of asthma, Lord Dunsany had scarcely smoked the DATURA TATULA for more than a minute or so when the symptoms abated, and in ten minutes more he was relieved wonderfully. He told me he had used it for years with the most perfect success. Certainly the inhalation had the most magical effect I ever witnessed."—Dr. J. McVeagh. "I have never known an instance in which relief was not obtained."—Gen. Alexander. Sold as tobacco, in tins, 2s. 6d., 5s., 10s., and 18s. Cigars and Cigarettes, in boxes, 3s., 6s., 8s., and 15s. Pastilles for inhalation, boxes, 2s. 6d., 5s., and 10s.

SAVORY & MOORE, 143, New Bond-street, London.

THE BLOOD PURIFIER.

NO ONE SHOULD BE WITHOUT THE BLOOD PURIFIER.—Old Dr. Jacob Townsend's Sarsaparilla is the great purifier of the blood, it effects the most salutary changes in disease; cures scrofula, scorbutic disorders, chronic sore eyes, rheumatism, piles, liver complaints, erysipelas, all blotches and eruptions of the skin, it removes every impurity of the blood, and all humours and morbid collections of the body, in short, it acts like a charm. In bottles, 2s. 6d., 4s. 0d., 4s. 6d., 7s. 6d., 11s. 0d. Pills and Ointment, each in boxes, 1s. 1½d., 2s. 9d., 4s. 6d., by post for 15, 36, and 60 stamps. Sold by all Druggists. Chief Depôt, 131, Fleet-street, London. Get the red and blue wrapper with the old Dr.'s head in the centre.

"PSALMS AND HYMNS."

CONTAINING

ONE THOUSAND HYMNS,

For Private, Social, and Public Worship, carefully and recently selected.

Upwards of Four Hundred and Twenty Pounds have been distributed this year by grants to Ministers' Widows.

Applications to participate in the profits must be made to the Trustees before the 31st March. Address, the Rev. J. T. WIGNER, Tressilian-road, Lewisham High-road, S.E.

SPECIAL NOTICE.—The New Cloth Binding of all the Editions is strong and handsome, a great improvement and much admired. Cheapest Edition, ONE SHILLING only.

"PSALMS and HYMNS" is now used by Churches in India, Australia, New Zealand, the United States, Canada, and the West Indies.

OPINIONS OF THE PRESS.

"The arrangement of the hymns is excellent, and the subjects are sufficiently varied to fit the volume in an eminent degree for public, social, and private worship."—*Eclectic Review*.

"We recommend the book on its intrinsic merits. We cannot avoid thinking that it is destined to take first rank among our churches."—*Primitive Church Magazine*.

"The arrangement is particularly excellent, and the range of topics extensive. . . . The Editors have laboriously collected the best materials for praise-worship which our language yet affords."—*Freeman*.

"We have been glad to receive from the publishers a copy of a New Edition of this, one of the best hymn-books with which we are acquainted. Devotional feeling and good taste have controlled the selection."—*Nonconformist*.

"The volume is every way worthy of the great community for whose service it has been specially prepared."—*British Standard*.

This Hymn-book may be had in seven different sizes and every variety of binding at very moderate prices. The Cheapest Edition may be had at ONE SHILLING. Undenominational title-pages if required.

Published for the Trustees by J. HADDON and Co., Bouverie-street, Fleet-street, London, E.C.

Specimen Copies will be forwarded on receipt of the amount in postage-stamps or P.O. order. Prospectuses, with full particulars, sent on application.

Budge-row Chambers, E.C.

JOHN TEMPLETON, Secretary.

STATIONERY, PRINTING, ACCOUNT

BOOKS, and every requisite for the Counting-house. Qualities and prices will compare advantageously with any house in the trade. The Forms and Account Books required under "The Companies' Acts, 1862 and 1867," kept in stock. Share Certificates Engraved and Printed. Official Seals Designed and Executed.—ASH and PLINT, 49, Fleet-street, City, E.C., and opposite the Railway Stations, London-bridge, S.E.

CHARTA PERFECTA.

—This new and beautiful note-paper is the most perfect ever made.

"Is pleasant to the eye; delightful to write upon."—*Observer*.

"Never varies, is free from all impediments to rapid writing."—*Daily News*.

Specimen packets, containing six varieties, post free One Shilling.

JENNER and KNEWSTUB, to the Queen and Prince of Wales, Dressing-case Makers, Die Sinkers, Stationers, and Heraldic Engravers, 33, St. James's-street, and 68, Jermyn-street.

"REMARKABLE, very remarkable, indeed," are the effects of Lamplough's Pyretic Saline in preventing and curing Smallpox, Fevers, and Skin Diseases. Specially refreshing and invigorating during hot weather. Sold by all Chemists, and the Maker, 118, Holborn-hill, London.

CLARK'S PATENT STEEL SHUTTERS.

—Self-coiling, fire and thief-proof. Can be adapted to any window or other opening. Prospectuses free.—CLARK and CO., Sole Patentees, Rathbone-place, W.; Paris, Manchester, Liverpool, and Dublin.

RUPTURES.

BY HER MAJESTY'S ROYAL LETTERS PATENT.

WHITE'S MOC-MAIN PATENT

LEVER TRUSS, requiring no steel spring round the body, is recommended for the following peculiarities and advantages:—1st. Facility of application; 2nd. Perfect freedom from liability to chafe or excoriate; 3rd. It may be worn with equal comfort in any position of the body, by night or day; 4th. It admits of every kind of exercise without the slightest inconvenience to the wearer, and is perfectly concealed from observation.

"We do not hesitate to give to this invention our unqualified approbation; and we strenuously advise the use of it to all those who stand in need of that protection, which they cannot so fully, nor with the same comfort, obtain from any other apparatus or truss as from that which we have the highest satisfaction in thus recommending."—*Church and State Gazette*.

Recommended by the following eminent Surgeons:—Sir William Ferguson, Bart., F.R.S., Professor of Surgery in King's College, Surgeon to King's College Hospital, &c.; C. G. Guthrie, Esq., Surgeon to the Royal Westminster Ophthalmic Hospital; W. Bowman, Esq., F.R.S., Assistant-Surgeon to King's College Hospital; T. Callaway, Esq., Senior Assistant-Surgeon to Guy's Hospital; W. Coulson, Esq., F.R.S., Surgeon to the Magdalen Hospital; T. Blizard Curling, Esq., F.R.C.S., Surgeon to the London Hospital; W. J. Fisher, Esq., Surgeon-in-Chief to the Metropolitan Police Force; Aston Key, Esq., Surgeon to Prince Albert; Robert Liston, Esq., F.R.S.; James Luke, Esq., Surgeon to the London Truss Society; Erasmus Wilson, Esq., F.R.S.; and many others.

A Descriptive Circular may be had by post, and the Truss (which cannot fail to fit) can be forwarded by post, on sending the circumference of the body, two inches below the hips, to the Manufacturer.

Mr. WHITE, 228, PICCADILLY, LONDON.

Price of a Single Truss, 16s., 21s., 26s. 6d., and 31s. 6d.

Postage, free.

Price of a Double Truss, 31s. 6d., 42s., and 52s. 6d.

Postage, free.

Price of an Umbilical Truss, 42s. and 52s. Postage, free.

Post Office Orders to be made payable to John White, Post Office, Piccadilly.

NEW PATENT

ELASTIC STOCKINGS, KNEE-CAPS, &c.

—The material of which these are made is recommended by the Faculty as being peculiarly elastic and compressible, and the best invention for giving efficient and permanent support in all cases of WEAKNESS and swelling of the LEGS, VARICOSE VEINS, SPRAINS, &c. It is porous, light in texture, and inexpensive, and is drawn on like an ordinary stocking. Price 4s. 6d., 7s. 6d., 10s., and 16s. each. Postage, free.

John White, Manufacturer, 228, Piccadilly, London.

With Portrait carefully engraved on Steel,

MEMORIALS OF THE LIFE AND MINISTRY

of the Rev. W. B. MACKENZIE, M.A., late Incumbent of St. James', Holloway. By the Rev. GORDON CATHROP, M.A., Vicar of St. Augustine's, Highbury. Now ready, published at 6s., crown 8vo, cloth boards.

W. Wells Gardner, 2, Paternoster-buildings, London.

Crown 8vo, cloth boards, 3s. 6d.,

THE SIN OF MAN and the LOVE OF GOD.

By the Rev. WILLIAM R. CLARK, M.A., Vicar of Taunton, Prebendary of Wells. A New Volume of Mission Sermons.

Crown 8vo, cloth boards, 2s. 6d.,

The HINDRANCES to the WORK of the CHURCH in the WORLD: a Course of Sermons by the Lord Bishop of Bath and Wells, Rev. E. H. Plumptre, Rev. W. Walsham How, Rev. J. Erskine Clarke, Archdeacon Sandford, Rev. W. R. Clark, Rev. G. C. Harris, and Rev. M. F. Sadler.

"These Sermons are interesting, and all highly characteristic of their respective authors."—*Church of England Sunday-school Magazine*.

Crown 8vo, cloth boards, 3s. 6d.,

The CHURCH and her SEASONS: being Short Readings for Churchmen. By the Rev. G. E. HIGGERT, M.A., Vicar of St. Stephen's, Congleton.

A New Edition (Fifth), fcap. 8vo, cloth boards, 3s. 6d.,

PASTOR in PAROCHIA. By the Rev. W. WALSHAM HOW, M.A., Hon. Canon of St. Asaph, Rector of Whittington, Shropshire.

Fcap. 8vo, cloth boards, 2s. 6d.,

AIDS to CHRISTIAN EDUCATION: being a Brief Manual of Christian Doctrine and Practice. By the Hon. and Rev. W. H. LYTTELTON, M.A., Vicar of Hagley, Hon. Canon of Worcester.

W. Wells Gardner, 2, Paternoster-buildings, London.

HARMONIUMS, by GILBERT L. BAUER.

Improved ENGLISH MANUFACTURE, suitable for CHURCH and CHAPEL SERVICES, Concert Rooms, Private Families, &c., &c. Price Lists on application, at the Cumberland Works, 49, Tottenham-street, London, W.

BURIALS "DECENTLY and in ORDER,"

with new pattern elegant hearse and broughams (registered) for mourning carriages. Careful supervision of details. Well-conducted men. Strictly economical charges. Now largely patronised and giving universal satisfaction.

For estimates and copies of testimonials, address, or inquire of the Secretary of the Reformed Funerals Company (Limited), 15, Langham-place, London, W.

CROSBY'S

BALSAMIC COUGH ELIXIR.

Opiates, Narcotics, and Squills are too often invoked to give relief in Coughs, Colds, and all Pulmonary Diseases. Instead of such fallacious remedies, which yield momentary relief at the expense of enfeebling the digestive organs, and thus increasing that debility which lies at the root of the malady, modern science points to CROSBY'S BALSAMIC COUGH ELIXIR as the true remedy.

SELECT TESTIMONIAL.

Dr. Rooke, Scarborough, author of the "Anti-Lancet," says:—"I have repeatedly observed how very rapidly and invariably it subdued Cough, Pain, and Irritation of the Chest in cases of Pulmonary Consumption, and I can, with the greatest confidence, recommend it as a most valuable adjunct to an otherwise strengthening treatment for this disease."

This medicine, which is free from opium and squills, not only allays the local irritation, but improves digestion and strengthens the constitution. Hence it is used with the most signal success in Asthma, Bronchitis, Consumption, Coughs, Influenza, Night Sweats of Consumption, Quinsy, and all affections of the throat and chest. Sold by all respectable Chemists and Patent Medicine Dealers, in bottles, at 1s. 9d., 4s. 6d., and 11s. each; and also by James M. Crosby, Chemist, Scarborough.

* Invalids should read Crosby's Prize Treatise on "Diseases of the Lungs and Air Vessels," a copy of which can be had gratis of all Chemists.

ORDER! ORDER!!! ORDER!!!

THE BEE-HIVE:

THE PEOPLE'S PAPER.

Conducted by George Potter.

ESTABLISHED 1861.

PRICE ONE PENNY.

THE BEE-HIVE contains weekly contributions from many eminent writers upon Social and Political subjects of deep interest to Working Men.

THE BEE-HIVE is the advocate of Trades' Unions and Combinations of Workmen.

THE BEE-HIVE is in favour of Conciliation and Arbitration in Trade Disputes.

THE BEE-HIVE encourages the Short Time Movement and Saturday Half-holiday.

THE BEE-HIVE supports Co-operation and Partnerships of Industry.

THE BEE-HIVE urges the erection of Improved Dwellings for the Working Classes.

THE BEE-HIVE is in favour of Universal, Free, and Unsectarian Education.

THE BEE-HIVE advocates Technical Instruction Classes for Artisans.

THE BEE-HIVE advocates Public Recreation Grounds for the People.

THE BEE-HIVE supports Working Men's Clubs and Free Libraries.

THE BEE-HIVE advocates Land Tenure Reform.

THE BEE-HIVE is in favour of the Reclamation of Waste Lands.

THE BEE-HIVE is for Co-operative Agriculture.

THE BEE-HIVE claims Direct Representation of Labour in Parliament.

THE BEE-HIVE urges Expenses of Elections from Candidates to Constituents.

THE BEE-HIVE is for a Reform of the House of Lords.

THE BEE-HIVE advocates Financial Reform and a Free Breakfast Table.

THE BEE-HIVE is the Organ of Trade Societies.

THE BEE-HIVE exposes the Grievances of the Coal Miners.

THE BEE-HIVE advocates the Ten Hours Bill for the Cotton Operatives.

THE BEE-HIVE reports the Proceedings of Trades' Councils.

THE BEE-HIVE reports the Movements of the Railway Servants.

THE BEE-HIVE advocates the Claims of the Postal and Telegraph Employes.

THE BEE-HIVE takes interest in the movements of the Agricultural Labourers.

THE BEE-HIVE reports all Trades Movements.

THE BEE-HIVE contains a Weekly Miscellany of Entertaining and Instructive Family Reading.

THE BEE-HIVE is the PEOPLE'S PAPER.

THE BEE-HIVE SHOULD BE READ BY EVERYBODY.

THE BEE-HIVE may be Ordered of any NEWSAGENT.

THE BEE-HIVE may be had at the Railway Bookstalls.

THE BEE-HIVE is sent Post Free for One Year for Six Shillings and Sixpence.

THE BEE-HIVE is a good Medium for Advertisements.

THE BEE-HIVE OFFICE is 10, BOLT-COURT, FLEET-STREET, LONDON.

OXYGENATED WATER FOR

PUBLIC SPEAKERS,

PUBLIC PREACHERS,

PUBLIC SINGERS, and

CROWDED HEARERS.

Those in delicate health, and restless sleepers, are strengthened and soothed by drinking the above.

Sold at the Laboratory, 36, Long Acre, W.C.

"FOR the BLOOD is the LIFE."—See

Deuteronomy, chap. xii., verse 23.

CLARKE'S WORLD-FAMED BLOOD

MIXTURE.

The GREAT BLOOD PURIFIER and RESTORER, For cleansing and clearing the blood from all impurities, cannot be too highly recommended.

For Scrofula, Scurvy, Skin Diseases, and sores of all kinds, it is a never-failing and permanent cure.

It Cures Old Sores.

Cures Ulcerated Sores on the Neck,

Cures Ulcerated Sore Legs,

Cures Blackheads, or Pimples on the Face,

Cures Scurvy Sores,

Cures Cancerous Ulcers,

Cures Blood and Skin Diseases,

Cures Glandular Swellings,

Clears the Blood from all Impure Matter,

From whatever cause arising.

As this Mixture is pleasant to the taste, and warranted free from anything injurious to the most delicate constitution of either sex, the Proprietor solicits sufferers to give it a trial to test its value.

Thousands of Testimonials from all parts.

Sold in bottles, 2s. 3d. each, and in cases containing six bottles, 11s. each—sufficient to effect a permanent cure in the great majority of long-standing cases—BY ALL CHEMISTS AND PATENT MEDICINE VENDORS throughout the United Kingdom and the world, or sent to any address on receipt of 27 or 132 stamps by

F. J. CLARKE, Chemist, High-street, Lincoln.

Wholesale—All Patent Medicine Houses.

NEW BOOKS.

On the 24th inst., small 8vo, 5s.,
GARETH AND LYNETTE, &c.
 By **ALFRED TENNYSON, D.C.L.,**
Poet-Laureate.

MEMORIALS of a QUIET LIFE. By
AUGUSTUS J. C. HARE. With 2 Steel Portraits,
 2 vols., crown 8vo, 21s.

"This work consists chiefly of the letters and journals of Maria, widow of Augustus W. Hare, Rector of Alton-Barnes, and the immediate circle in which her life was passed. With these Memorials are united those of the 'Two Brothers,' Augustus and Julius Hare, who were the Authors of the 'Guesses at Truth.'"

The MINISTERIAL VICTORY and its EXPLANATION: a Sermon preached at the General Ordination of the Lord Bishop of Rochester, Sept. 29, 1872. By **C. J. VAUGHAN, D.D.,** Master of the Temple. Sewed, 1s.

HANDBOOK of SOCIAL ECONOMY; or, the Worker's A. B. C. Translated from the French of **EDMOND ABOUT.** Crown 8vo, 5s.

The TRUE HISTORY of JOSHUA DAVIDSON. Crown 8vo. [Immediately.]

MARGERET. By **C. C. FRASER-TYLLER,** Author of "Jasmine Leigh." 2 vols., crown 8vo, 21s.

THOUGHTS on RECENT SCIENTIFIC CONCLUSIONS and their RELATION to RELIGION. Crown 8vo, 5s.

The RED FLAG, and other Poems. By the Hon. **RODOLPH NOEL.** Small 8vo. [Immediately.]

WILFRID CUMBERMEDE. By **GEORGE MACDONALD, LL.D.** Popular Edition. In 1 vol., crown 8vo. [Immediately.]

"This is a very beautiful book, which will delight Mr. Macdonald's great circle of admirers."—*Spectator.*

FIELD FORTIFICATION. By Major **KNOLLYS.** With numerous Illustrations and Diagrams. Crown 8vo. [Immediately.]

"IT IS YOUR LIFE": Preaching for the People. By the Rev. **J. BARBOUR JOHNSTONE.** Crown 8vo, 2s. 6d.

RELIGIOUS LIFE in GERMANY during the WARS of INDEPENDENCE, in a Series of Historical and Biographical Sketches. By **WILLIAM BAUR.** New and Cheaper Edition. Crown 8vo, 7s. 6d.

"This work possesses more than an historical interest, and does more than occupy a gap in English literature, or bridge a chasm between English and German sympathies. It is pervaded by a sense of the Divine presence in human affairs, imperceptibly introducing a new order of things into the world; and its combination of that which was noblest in Puritanism, with an almost Pantheistic fullness of spirit, commends the book specially to the more Evangelical portions of the British public. . . . There is hardly a sketch in the whole work but is an education to read."—*Athenæum.*

PREMIUMS PAID to EXPERIENCE. Incidents in My Business Life. By **EDWARD GARRETT,** Author of "Occupations of a Retired Life." 2 vols. post 8vo, 21s.

"Characterised by homely good sense, grasp of character, and excellent moral tone. Enlightened devotees of culture might well gain instruction from Mr. Garrett's sound sense and philanthropy."—*Athenæum.*

"Mr. Garrett's charming stories are of a very high order, full of tender grace, gentle goodness, and wise, unobtrusive moral."—*British Quarterly Review.*

"Full of common sense and sound morality."—*Westminster Review.*

EIGHT MONTHS on DUTY. The Diary of a Young Officer in Chansy's Army. With a Preface by **C. J. VAUGHAN, D.D.,** Master of the Temple. Crown 8vo, 5s.

"We most cordially thank Dr. Vaughan for having introduced to us a work which, for its high tone and manly bearing, should be studied by every English officer. One of the most hopeful signs for the regeneration of France is the publication and popularity of such a book."—*Westminster Review.*

"Anything more truly noble than the motives and the conduct of the youth whose diary is here before us we cannot easily imagine."—*Literary Churchman.*

LAYS of the HIGHLANDS and ISLANDS. By **JOHN STUART BLACKIE,** Professor of Greek in the University of Edinburgh. Small 8vo, 6s.

"A new volume of poems from Prof. Blackie is a treat of the rarest kind. They are full of power and beauty, and of clear sunny views of Nature, in her sweetest as well as her grandest aspects, amidst the glens and glades, the bays and the bothies of the Scotland of the poet's heart."—*Standard.*

"We most strongly recommend this volume of poems for its masculine good sense, its sustained elevation of tone, its passionate love of Nature, and its genuine sincerity."—*Westminster Review.*

The BOOK of GENESIS and Part of the BOOK of EXODUS. A Revised Version, with Marginal References and an Explanatory Commentary. By the late Dean **ALFORD.** Demy 8vo, 12s.

"One of the richest contributions to the biblical and theological literature of this age."—*Watchman.*

"No commentator of our day has united scholarship, perseverance, candour, judgment, and grace in such happy proportions as Dean Alford. This volume will be found not unworthy of his reputation. Comparing it with the Speaker's Commentary, it seems to us, on several points, entitled to the preference. The relative importance of the subjects discussed is more clearly apprehended. The selection of illustrative notices is happier. Above all, there is less *ex parte* statement, more candour and fairness; the presence of the scientific spirit is more evident."—*Scotsman.*

STRAHAN & CO., 56, Ludgate-hill, London.

THE SUNDAY MAGAZINE,
EDITORS,
Dr. GUTHRIE and Dr. BLAIKIE.

CROOKED PLACES: a Story of Struggles and Hopes. By **EDWARD GARRETT;** and a New Serial Story, by the Author of "The Schonberg Cotta Family," are appearing in the New Volume of **THE SUNDAY MAGAZINE,** which begins with the OCTOBER Part. Sixpence Monthly, Illustrated.

EARL SHAFTESBURY, Dr. Guthrie, Dr. W. G. Blaikie, and Dr. John Ker are contributing to the New Volume of **THE SUNDAY MAGAZINE,** which begins with the OCTOBER Part.

DEAN HOWSON, Dr. C. J. Vaughan, Rev. Canon Tristram, Rev. Canon Miller, Rev. A. W. Thorold, and Rev. J. C. Ryle, are contributing to the New Volume of **THE SUNDAY MAGAZINE,** which begins with the OCTOBER Part.

DR. RALEIGH, Dr. Rigg, Dr. Hugh Macmillan, Rev. J. Oswald Dykes, and Rev. Alexander McLaren, are contributing to the New Volume of **THE SUNDAY MAGAZINE,** which begins with the OCTOBER Part. Sixpence Monthly, Illustrated.

THE SUNDAY MAGAZINE, 56, Ludgate-hill, London; and all Booksellers.

CHURCH REFORM.

Just published, in fcap. 8vo, price Half-a-Crown.

THE RATIONALE of CHRISTIANITY.

"A little volume agreeably characterized by the display of a variety of admirable qualities. It abounds in traces of sound scholarship, painstaking reflection, and a very remarkable power of closely logical thought. Written in a style at once perspicuous and refined, it is written also in a spirit conciliatory, and, as becomes its title, eminently Christian."—*Edinburgh Courant.*

London: Longmans, Green and Co., Paternoster-row.

This day, in demy 8vo, price 10s. 6d.,

THE ARGUMENT of the EPISTLE to the HEBREWS. By the late **GEORGE STEWARD,** Author of the "Mediatorial Sovereignty of Christ."

Edinburgh: T. and T. Clark. London: Hamilton, Adams and Co.

NEW BOOKS.

Just out,

Italian Pictures, Drawn with Pen and PENCIL. By the Author of "Swiss Pictures," &c. Profusely Illustrated. Imperial 8vo, 6s., cloth, gilt edges.

The Home and Synagogue of the Modern JEW: Sketches of Jewish Life and Ceremonies. Numerous Engravings. Imp. 16mo, 4s., cloth.

Sarah Martin, of Great Yarmouth: the Story of a Useful Life. With Engravings. Crown 8vo, 2s. 6d., cloth; 3s., extra cloth.

Miriam Rosenbaum: a Story of Jewish Life. By the Rev. Dr. **EDERSHEIM,** Author of "Robbie and his Mother." With Engravings. Imperial 16mo, 2s. 6d., cloth.

Margaret's Choice. By the Author of "Lost Cities Brought to Light," &c. With Engravings. Crown 8vo, 4s., cloth, gilt edges.

Pleasant Hours with the Bible. Second Series. Scripture Queries on Various Subjects, and Answers to the same. In Two Books (one for the use of the Pupil, the other for the Teacher). Fcap. 8vo, 2s. 6d., cloth.

Pictures for Our Pets. Profusely Illustrated. Part I. Home and Country Scenes. Part II. Natural History. Small 4to, 2s. each Part, in fancy boards; complete, 3s. 6d., cloth.

Old Paths for Young Pilgrims. 24mo, 1s., cloth.

My Little Corner: a Book for Working People, Mothers' Meetings, &c. With Engravings, fcap. 8vo, 1s. 6d., cloth.

New Series of Monthly Volumes for the YOUNG, at 1s. No. XVII. Fanny the Flower Girl. By the Author of "Soldier Fritz." No. XVIII. Rambles and Adventures in the Wilds of the West.

Lizzie Blake. With Engravings. Royal 18mo, 1s., cloth; 1s. 6d., extra cloth.

TRACTS.

An ACCOUNT at the SHOP: a Tract for Cottage Homes. No. 0808. 2s. per 100.

SOUNDING BRASS. Narrative Series. No. 1199. 3s. per 100.

CHARLEY the SWEDE; or, Good and Bad Years in a Hop-garden. Narrative Series. No. 1200. 2s. per 100.

"EVERY WEEK" SERIES.

Each Tract consists of 4 pages. 1s. per 100.

No. 301. Living Letters.—No. 302. "I must die some time."—No. 303. The Fading Leaf.—No. 304. Made for Something Better.—No. 305. A Letter for You.

London: Religious Tract Society, 56, Paternoster-row, and 164, Piccadilly; and all Booksellers.

Just published, crown 8vo, stiff paper covers, 1s. 6d., cloth, 2s.,
PRESENT-DAY LECTURES to a BAPTIST CONGREGATION. By **T. HARWOOD PATTISON.**

CONTENTS.—Why are we Baptists?—Why are we Congregationalists?—Why are we Nonconformists?—Why are we Protestants?—Why are we Christians?

DR. BROCK'S RETIREMENT: a Retrospect of his Ministry. Price Twopence.

London: Yates and Alexander, Symonds'-inn, Chancery-lane.

EDMONSTON & DOUGLAS'S
LIST.

NEW BOOK BY **DR. HANNA,** AUTHOR OF
 "THE LAST DAY OF OUR LORD'S PASSION."

In One Vol., fcap. 8vo,

THE RESURRECTION of the DEAD. [Early in November.]

In One Vol., crown 8vo, Second Edition, Revised price 6s.,

LIFE of Dr. DUNCAN, late Professor of Hebrew in the New College, Edinburgh. By the Rev. **DAVID BROWN, D.D.**
 "A modern Scottish Rabbi."—*Spectator*, Oct. 12.

In One Vol., crown 8vo, Ninth Edition, price 6s.,

Dr. KER'S SERMONS.

In One Vol., demy 8vo, price 12s.,

A CRITICAL HISTORY of the CHRISTIAN DOCTRINE of JUSTIFICATION and RECONCILIATION. By Professor **A. RITSCHL,** of Gottingen.

FROM THE ATHENÆUM.

"The most interesting chapters of the book are those on Anselm and Abelard, on the Illumination Divines, on Schleiermacher and his followers, and on the Speculative School. All the discussions are ably conducted, with a firm grasp of the entire subject seldom surpassed."

FROM THE BRITISH QUARTERLY REVIEW.

"Few books have appeared which show more vivid historical insight, or deserve, and will repay, more careful consideration."

In One Vol., fcap. 8vo, price 6s.,

FOUR PHASES of MORALS—SOCRATES, ARISTOTLE, CHRISTIANITY, and UTILITARIANISM. By **J. STUART BLACKIE,** Professor of Greek in the University of Edinburgh.

In One Vol., fcap. 8vo, Third Edition, price 3s. 6d.,

CULTURE and RELIGION. By Principal **SHAIRP.**

In One Vol., fcap. 8vo., Second Edition, price 6s.,

STUDIES in POETRY and PHILOSOPHY. By Principal **SHAIRP.**

In One Vol., crown 8vo, New Edition, price 7s. 6d.,

HORÆ SUBSECIVÆ. By John **BROWN, M.D.,** Author of "Rab and his Friends."

In Six Vols., fcap. 8vo, price 30s.,

OUR LORD'S LIFE on EARTH. By **WILLIAM HANNA, D.D.**

In One Vol., demy 8vo, price 10s. 6d.,

THE OFFICES of the REDEEMER. By the Rev. **EDWARD STANE, D.D.**

In Two Vols., demy 8vo, Third Edition, price 21s.,

TAINÉ'S HISTORY of ENGLISH LITERATURE. Translated by **HENRY VAN LAUN.**

In Two Vols., small quarto, half morocco, price 42s.,

THE ARCHÆOLOGICAL PAPERS of the LATE **SIR JAMES SIMPSON.** Edited by **JOHN STUART, LL.D.,** Author of "The Sculptured Stones of Scotland."

In One Vol., demy 8vo,

LECTURES on LEGAL ANTIQUITIES—CHARTERS, PARLIAMENT, THE OLD CHURCH, FORMS of LAW, RURAL OCCUPATIONS, &c. By **COSMO INNES,** Author of "Scotland in the Middle Ages."

New Illustrated Volume, in quarto, price 30s.,

THE SHORES of FIFE. Illustrated by **SIR NOEL PATON, R.S.A.,** and others. Engraved by **WM. BALLINGALL.**

Edinburgh: **EDMONSTON and DOUGLAS,** 88, Prince's-street.

Published by **ARTHUR MIALI,** at No. 18, Boulevard Street, London; and Printed by **ROBERT KINGSTON BURT,** Wine Office Court, Fleet Street, London.—Wednesday, October 16, 1872.